ETIQUETTE:

WHAT TO DO, AND HOW TO DO IT.

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BY

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'SWEETHEART AND WIFE,' 'MOLLIE DARLING,' 'ONLY A VILLAGE MAIDEN,' 'MATED WITH A CLOWN,' ETC., ETC.

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CONTENTS.

CHAPTER IV.

CHAPTER V.

CHAPTER VI.

CHAPTER VII.

CHAPTER VIII.

CHAPTER IX.

CHAPTER X.

CHAPTER XI.

CHAPTER XII.

CHAPTER XIII.

CHAPTER XIV.

CHAPTER XV.

CHAPTER XVI.

ETIQUETTE.

INTRODUCTION.

ACCORDING to 'Sadler, the word *Etiquette* signifies 'ceremonies of court and society, customs observed at court or public occasion, formalities, forms of ceremony, ceremonies.'

> 'Custom's the world's great idol we adore,
> And knowing this, we seek to know no more,'

so says 'Pomfret,' and he is quite correct in his statement.

And 'Mackenzie' observes,—'The ceremonial of the world is not without its use. It may indeed take from warmth of friendship, but covers the coldness of indifference.'

'Goldsmith' says,—'A traveller of taste at once perceives that the wise are polite all the world over, but that fools are only polite at home.'

And 'Steele' justly remarks,—'As ceremony is the invention of wise men to keep fools at a distance, so good-breeding is an expedient to make fools and wise men equals.'

What does Etiquette consist of? What does it mean?

It consists of knowing what the manners and customs of good society are, as represented by the world assembled in this 'City of Vanity Fair,' and all over the civilised world, and it means acquitting oneself of these duties in the proper manner.

How a thing ought to be done is often a matter of brisk and keen discussion; there is a right, also a wrong way; and, as in many other things in this troublesome world, people usually prefer, and very often take, the wrong way.

It is usually the easiest, invariably the pleasantest.

However, let us try and discover how certain things ought to be done, so as to avoid sole-

cisms and grievous errors, which cause much distress to those in good society who witness them.

Everyone is not born in the purple. To those who are not, these few hints will, I trust, prove useful.

Attend to them, and you and Etiquette will be on the best possible terms.

Neglect them, and dire will be the consequences.

What is Etiquette, and what is not?

The correct way of doing things is the one to be aimed at; with a little patience it can be attained; it is within the reach of everyone in the world.

I read somewhere the other day, the following, by 'A. R. B.':—'The politeness of the Japanese is now well known, but few people understand how great a value that nation sets upon the *proper* way of performing various ceremonies. So much do they esteem the right way of doing things, that some students of Japanese etiquette are said to make a living by teaching young people the various forms for the making of tea and other social civilities.'

'Emerson' says, with regard to 'the beauty of manners,'—'I could better eat with one who did not respect the truth or the laws, than with a sloven and unpresentable person. Moral qualities rule the world, but at short distances the senses are despotic. The person who screams, or uses the superlative degree, or converses with heat, puts whole drawing-rooms to flight. If you wish to be loved, love measure. You must have genius, or a prodigious usefulness, if you will hide the want of measure. Society will pardon much to genius and special gifts; but being in its nature a convention, it loves what is conventional.'

'Swift' observes,—'Good manners is the art of making those people easy with whom we converse.'

'Burke' tells us,—'Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, now and then; manners are what vex or soothe, corrupt or purify, exalt or debase, barbarise or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to

their quality, they aid morals, they supply them, or they totally destroy them.'

Therefore is the cultivation of 'good manners' an important social duty, and next to it that of 'punctuality.'

'Mrs Opie' tells us the following anecdote of 'want of punctuality':—

'Amongst other follies, Beau Brummel had that of choosing to be always too late for dinner. Wherever he was invited, he liked to be waited for. He thought it was a proof of his fashion and consequence; and the higher the rank of his entertainer, the later was the arrival of this impudent *parvenu*. The Marquis of Abercorn had for some time submitted to this oft-repeated trial of his patience, but at length he would bear it no longer. Accordingly, one day, when he had invited Brummel to dine, he desired to have the dinner on the table punctually at the time appointed. The servants obeyed, and Brummel and the cheese arrived together. The wondering Beau was desired by the master of the house to sit down. He vouchsafed no apology for what had happened, but coolly said, "I hope, Mr Brummel, *cheese* is not disagreeable to you?"

It is said that Brummel was never late at that house in future.'

'Good manners,' and 'punctuality,' are two absolute necessities in good society, and strictly demanded by Etiquette.

Let us now proceed to see what else Etiquette requires from us.

ETIQUETTE.

CHAPTER I.

THE ART OF GIVING A PLEASANT DINNER PARTY—DINING OUT.

'A good dinner sharpens wit, while it softens the heart.'
Doran.

'Of all appeals,—although
I grant the power of pathos and of gold,
Of beauty, flattery, threats,—a shilling,—no
Method's more sure at moments to take hold
Of the best feelings of mankind, which grow
More tender, as we every day behold,
Than that all-softening, overpow'ring knell,
The tocsin of the soul—the dinner-bell.'—*Byron.*

PRECEDENCE is given to dinner parties, in the ranks of entertainments, inasmuch as more dinners are given, most people enjoy them, and they are of far greater social weight than any other method of receiving friends and neighbours.

Husbands and wives, we know, are not always like loving birds 'who in their nests agree,' but in this matter of dinner-giving they must agree, or woe betide the luckless guests.

Here the hostess does not reign paramount

as her husband's name figures on the invitations as well as hers ; for any other parties, hers alone is sufficient. Printed cards are used, and it is best to have the address also printed, the date and hour then only have to be added,—thus—

The Earl and Countess of Hatfield
request the pleasure of
The Duke and Duchess of Callander's
Company at Dinner, on
Monday, July 17th,
At 8 o'clock.
R. S. V. P.

12 *Berkeley Square.*

All this is printed, except the names of those giving the dinner, and of their guests.

If the dinner is to be a large one, and it is in the height of the London season, certainly a fortnight's notice is necessary, three weeks if possible, as people are so overwhelmed with engagements then, that it becomes almost impossible to secure the people you want, unless ample time is given them.

They on their parts should answer immediately, as R. S. V. P. means 'Répondez s'il vous plait,' 'Answer if you please.'

If you are on terms of great intimacy with any of your proposed guests, or they are members of your own, or your husband's family, a written note is less formal than the printed invitation, and answers the same purpose.

If your party is to be small and informal, a week or ten days will probably be sufficient notice. You may send your invitations by your servant, by post, or leave them yourself, or em-

ploy a man to leave them for you, which saves a great deal of trouble, and they can be answered in similar fashion.

People receiving dinner invitations should answer them at once—not let a post pass after they have received them, as it is the height of ill-breeding and the greatest possible want of courtesy, to let a lady wait to know if her invitation is accepted or not, particularly when a gentleman is the recipient of the invitation.

If by any unforeseen chance, after accepting an invitation, circumstances arise which prevent you fulfilling your engagement, you must at once let your hostess know, and explain to her your regret. It is perfectly distracting to a hostess not to know who is coming and who is not. On the lady of the house devolves all the sending out of the invitations; her husband, or nearest relative if she is unmarried or a widow, has nothing to do with them: his part of the entertainment comes later on, when the assembled guests claim his attention.

At all other parties, the host may make himself agreeable or the reverse, as he pleases, because then the hostess is paramount, but at dinner parties the host is a most important personage.

People give dinners for various reasons, some if they are rich, and of little social standing, as a means of obtaining an 'entré' into society; others because they know that their cook is a veritable 'cordon bleu,' and their cellar not to be surpassed; others because they love to surround themselves with lovely women and gallant men, and to listen to bright conversation, and silvery laughter; others as a way of making new friends and acquaintances.

The reputation of giving a good dinner is a golden one; the host and hostess who can do that will never have to go into the highroads for guests—quite the contrary.

But it does not follow that because the 'cuisine' and wine are undeniable, that you will have the reputation of giving a good dinner.

Three things are necessary to make a harmonious whole.

First, that your guests should be chosen to suit each other, and that the right lady should be sent in with the right gentleman, otherwise vexation of spirit is the forerunner of the party.

Secondly, that they should be remarkable for something—either beauty, wit, talent, money, and that you should be certain of such a flow of bright conversation, that no one can be bored or feel in any way neglected.

Thirdly, that your dinner should be of the very best your means will afford; a good plain dinner without pretension, if your income is not that of a Rothschild; every delicacy of the culinary art, if it equals or approaches these; and that the wine should be of the same.

It is an insult to his guests for a rich man to give them such a dinner as a penniless clergyman would hardly sit down to, and yet such dinners have been given, by those who ought to know better. Granted that these three necessities are all in readiness, then the hostess may feel secure in the knowledge that it will be her guests' fault, and not hers, if their evening is otherwise than agreeable to them.

Their verdict, however, will be in her favour.

'What a delightful house, the dinner excellent, the wine of the very best, the guests

charming, and there one always meets the one man or woman whose presence makes our happiness,' will be their honestly spoken opinion.

Ben Jonson says, 'He that would have fine guests, let him have a fine wife.

There is a great deal in that saying.

No doubt a good-looking, well-dressed lady is always pleasant to look upon, and adds very considerably to the success of the evening, particularly if she has wit, and the art of conversation, and this latter art certainly consists in suiting the subjects you talk about to the bent of your companion's mind, his likes and dislikes.

The hostess should always try to find out what are the pursuits and favourite amusements of those she is entertaining.

It is useless to go into raptures over Gounod and Verdi to a man who does not know one air from another; and it is equally unfortunate to praise Millais and Tadema to a lady who cannot bear pictures.

Two topics of conversation are best avoided —religion and politics.

These are the cause of more unpleasant dinners than anything else; also, unless you know all the guests present, or at anyrate something about them, be very careful in your praise or abuse of anyone whose name may occur in the course of conversation, as they may be nearly related to some of those present.

Guests should be punctual; it is a terrible want of courtesy to arrive at half-past eight, when eight o'clock is the hour specified; it is unfair by the cook, and spoils the dinner.

Eight-fifteen is the latest moment permissible for eight o'clock dinner.

A lady would be given a little grace, even to the extent of half-an-hour; but no gentleman would, under any circumstances, be waited for beyond the extra quarter of an hour; when that had expired, the guests would go to dinner without him, and he would have to make his peace with his hostess as best he might.

Many people presume upon their position, or popularity, or rank, and make a point of keeping everyone waiting, and spoiling the dinner; they know that on no account will their hostess go to dinner without them, so with a dreadful want of good-breeding, they are systematically late on purpose whenever they are engaged to dine out.

Such conduct is in the very worst possible taste, and ought never to be tolerated.

Those whose memory is so conveniently short that they cannot remember the specified hour, should not presume to dine out, for being late on purpose exhibits a want of courtesy, of good-breeding, and of what is the recognised etiquette of society on such occasions, that cannot be too strongly condemned. If guests are late, how is it possible for the hostess to introduce to each other those of her guests who are not already acquainted? and at every dinner there will always be a proportion of people who are strangers to each other.

Acquaintance must be made previous to going down to dinner, and the proper time for that is during the quarter-of-an-hour—which is the longest period that should elapse between the arrival of the first and the last of those invited.

No hostess would dream of being late to receive her friends, why then should not they, on their part, render her the courtesy she accords to them?

Abroad, no guest is waited for after the appointed hour for dinner has arrived; hence our neighbours are much more punctual as a rule than we are.

We will presume that our guests are punctual, and see what etiquette requires them to do on arrival.

From half-past ten to eleven is the usual hour for carriages to be ordered after a dinner party, except on special occasions, where dinner is fixed for eight-fifteen or even eight-thirty, which happens often on such days as the Derby and Oaks, and during Ascot week, for the convenience of those going to the races from London, or when people in the London season are going out to early parties, concerts, and one or more balls.

If dinner is at eight-thirty, eleven-fifteen would be the time for a lady to tell her servant to return with her carriage; if she was going to any early entertainment, and dinner was at eight o'clock, ten-thirty would be the average hour to order it. This rule does not apply to the country, where dinners, in common with all other forms of hospitality, are usually fixed for an earlier hour, say seven-thirty, if not earlier; when this is the case, the time for ordering your carriage would be in accordance.

A lady's cloak would be taken from her in the hall by the butler on her arrival, or by the groom of the chambers (if there is one), or she will be conducted into the cloak-room, where the lady's-

maid would relieve her of it. The same with a gentleman—where there is a cloak-room, he leaves his hat and overcoat there—where there is none, he leaves it in the entrance-hall.

It is 'de rigueur' that ladies wear gloves at dinner parties, which they take off in the dining-room, after the servant has placed the soup before them. It is not necessary for gentlemen to wear gloves at dinners.

Ladies, or the lady, if there is only one, should always enter a room first; the gentleman or gentlemen of their family who have been invited with them, should follow. not precede them. The lady is received first by her hostess; after her, welcome is accorded to her husband, son, or whatever gentleman accompanies her.

On no account must a lady and gentleman, say husband and wife, or brother and sister, walk into a room side by side, or arm in arm.

The latter especially would be extremely vulgar, and is altogether tabooed in good society.

If you go with your wife and daughter to a dinner party, do not enter the room with your wife clinging in despair to your right arm, while your child clutches your left with a grasp like that of a limpet upon a rock.

If you advance into a room in this manner, shaking hands with your host or hostess is a task quite impossible of fulfilment.

You should allow your wife or daughter to precede you, then you should follow, and behave as if you were paying an ordinary morning visit, not as if dinner were a dangerous meal, and you feared that if you parted with your belongings

for a moment that you might never find them again.

Husband, wife, and daughter, or daughters, would be announced as 'Sir John and Lady and Miss or Misses Robinson,' and not 'Lady Robinson, Miss or the Misses Robinson, and Sir John Robinson,' although the latter would be the precedence in which they would enter the room.

When the giver of the dinner is not rich, the one man-servant or parlour-maid would precede each guest or guests to the drawing-room, and having asked their names, would announce them to the host or hostess.

The same order would be preserved at a larger dinner, the butler standing at the door of the room, the names of the guests being passed to him by the groom of the chambers, and he would announce them as they arrive.

The host or hostess would advance and shake hands with each guest, even when they were only slightly acquainted with them, as etiquette in their own house would require this civility from them.

The ladies would go and sit down, and talk to their friends, pending the arrival of the rest of those invited; the gentlemen would talk together in groups, or talk to the ladies with whom they were acquainted.

If a lady was a stranger to all those present, she would quietly take a seat, and look about her until her hostess presented anyone to her. Those she already knew, she would recognise by a smile or nod to them from a distance: she would not walk up to each guest and speak to them. To the gentlemen whom she knew, she would bow, or,

if standing near her, she would shake hands with them. If the gentleman was at a distance, and not previously engaged in conversation with any other lady or gentleman, he would immediately cross the room, and shake hands with the lady.

Precedency is everything at a dinner party.

In the country, everybody is introduced to everybody else. In London, at small dinners, such introductions are more or less necessary to the success of your dinner. When it comes to a dinner of thirty or forty people in private houses, or in country houses, when those of highest rank that are previously unacquainted have been presented to each other, the remainder of the guests may more or less please themselves as to their partners for dinner, particularly when there are a large proportion of unmarried gentlemen and ladies present.

The host must escort the lady of highest rank, as the hostess must follow with the gentleman entitled to the highest precedence among the men.

Unless the lady or gentleman of highest rank present is a relation of the host or hostess, nothing alters this rule; if they are so related, they sink their rank, out of courtesy to the other guests invited.

No gentleman escorts two ladies, and relations do not go to dinner in couples; all relationship is lost sight of, precedency alone is attended to.

If you give a dinner party, do not sail out of the room in front of all your guests, regardless of precedency, with the lady you like best among the company; but carefully consider the rank and position of your friends, and then settle how they are to be sent downstairs.

You must take the lady of highest rank (even

though she may be the ugliest and stupidest), but then she may be Lady this or that, so you must put up with minor difficulties.

Your only help for not taking her is that she may be a relation, and then her precedency may be waived.

Once you have paired off all those of highest position, if you know two of your guests are fond of each other, you may send them to dinner together, or, if that is impossible, place them next to each other, or let them sit opposite, so that they may gaze on each other's beloved faces.

Thus you will earn an everlasting debt of gratitude from them both; that is, if your amiable intention with regard to them does not bring about marriage, which might possibly in after days cause them to view you and your party with positive dislike.

If your dinner is to be a success, there should always be a corresponding number of ladies and gentlemen. If the numbers are unequal, let it be more gentlemen than ladies; always ask more gentlemen than ladies, so as to allow of refusals from the former. If you are short of gentlemen, the ladies of highest rank must be taken down first, and the rest of the ladies follow alone, but such a state of things shows very bad management on the part of the hostess, and can only be excused if the dinner is hastily arranged, perhaps at a couple of days' notice.

If there are eight ladies and seven gentlemen, the hostess would follow the seventh couple, going down alone.

The last gentleman would not take her as well as the other lady; that would show great ignorance of etiquette.

There should always be several unmarried gentlemen, so that husbands and wives should not sit next each other or go to dinner together. You should send Lord B. with Mrs D., Mr V. with Miss C., and so on.

The master of the house tells each gentleman which lady he is to escort, when he arrives; the gentleman has no choice, except, as I have said, in a very large country-house party, and then only if his host or hostess so wills it.

Sometimes guests are ignorant of each other's rank, and do not know in what order they are to proceed to the dining-room, in which case, the hostess would step forward and tell each gentleman when his turn came; and offering then his arm to the lady he had been desired to escort, he would at once take her into the dining-room.

Dinner would not be announced until all the guests have arrived, and as the lady of the house would inform her servant of the number of guests to be expected, he or she would know exactly when to announce it.

If it happens that an expected guest is late, and the host wishes to wait (which he would not do, unless it was a lady, or the gentleman's rank and position entitled him to such consideration), he would ring and desire dinner to be served in five minutes; if the host did not desire to wait, he would order dinner to be served at once, without respect to the tardy arrival.

A gong or bell in a country house is usually rung about five minutes before dinner is ready, so that the guests in all parts of the house may hear it; when dinner is ready, the gong is

sounded, or the bell rung again, then the butler throws open the drawing-room door, and in a distinct voice announces,—'Dinner is ready, My Lord,' or 'Sir,' as the case may be.

In London, the simple announcement is usually made, without gong or bell.

Immediately on this announcement, the host leads the way with the lady of highest rank, followed by the gentleman next in rank with the lady next in the order of precedence whom the host has requested him to escort.

The gentleman of highest rank comes last of all, with his hostess.

If a case of precedency happens, in which one or other must waive their precedence, of course the gentleman gives place to the lady.

When two or three couples are marshalled to the dining-room, the hostess would, taking the precedency of each lady and gentleman into remembrance, say,—'Lord John, will you take Miss G.?' this is quite sufficient introduction, supposing they are not already acquainted.

In taking a lady down to dinner, gentlemen should always be very particular to remember, that if the banister of the staircase is on his right, he must offer the lady his left arm, and *vice versa*, the ladies should always be placed furthest from the banister, as dresses are apt to catch and get torn.

In England, etiquette requires that a gentleman should place the lady he has escorted on his right hand; abroad she sits on his left. The host always gives the seat on his right to the lady he has taken in, while the lady of next rank seats herself on his left, then the ladies and gentlemen are seated alternately all down

or round the table, not two ladies or two gentlemen next to each other, as would invariably occur, if this etiquette was not carefully remembered and observed.

A small card, bearing the name of each guest in their proper place, is an excellent custom, one which most people adopt, as it saves so much confusion; if this is not done, then the host says to each,—'Sir ——, will you sit there; Lady G., this is your seat,' and so on, until all are in their places.

The host and the lady he escorts sit either at the end of the table, if it is a long one (and they are much the fashion now), side by side, when the number of guests is so large that it is the best plan; if they are a smaller number, then the master of the house sits at the end of the table with the lady he has taken to dinner on his right hand, or, if preferred, the host may sit at the side of the table in the centre, equally having the lady on his right hand.

Of course, wherever the host sits, the hostess places herself opposite to him, the gentleman who had escorted her seating himself by her side if she is at the bottom of the table, or at her left hand if she is placed at the end alone or in the centre.

Naturally you must be careful, after the order of precedency has been considered, to place congenial people next to each other; do not put two people who are not on speaking terms side by side, or husband and wife next to each other, or even opposite to each other, if you can help it, they are best placed on the same side of the table, at opposite ends; and, above all, do not place the silent man or woman of your

party next to the lady or gentleman renowned for wit and brilliant conversation, otherwise the latter is bored, the former more shy and stupid than ever.

It is quite allowable, if such dire consequences would be the result of a too faithful, rigid adherence to the laws of precedence, to waive them; though, when no such disaster is to be apprehended (and at a well-selected party such ought never to be the case), it is best to stick to them, as the general result is then, that everyone is pleased, no one is neglected, all have had their rank and position in society duly recognised.

At most dinner parties there will be 'a bore,' man or woman.

It has been truly said, 'The bore is one who is not an observer of signs. He plods on, set on delivering himself of what he has to say, and so bewitched with the sound of his own voice that he does not mark, or, what is worse, is indifferent to, all evidences of fatigue or restlessness. No one need be a bore who notes the eyes and postures of those with whom he converses. No one need force himself habitually on the unwilling notice of others.'

Now that the guests are safe in 'the haven where they would be,' namely, the dining-room, let us consider the next points of etiquette.

First as to the saying of 'grace.'

'Grace' ought always to be said before and after dinner; if a clergyman is present, he would naturally be asked to say 'grace' by his host or hostess; should no clergyman be there, the host or hostess, or whoever may be deputed to act as host, would say it, in a clear but low voice, those assembled bending

their heads reverently meanwhile. Most wrongly I think, it is a custom that, especially at large London dinner parties, is now-a-days very often omitted altogether, or at the most said at the beginning of dinner ; in the country it is always said, and its neglect in London is another proof of the change in society of late years, as far as many good old-established customs are concerned.

At least, people might be 'conservative' as far as altering the time-honoured question of what is right is concerned, and not be shy or ashamed of repeating the words of thanks for their daily food, that is their heritage for centuries.

The long gloves worn by most ladies now at dinner parties are inconvenient, but *de rigueur*. A lady, on sitting down to dinner, would make room first for her soup plate, by unfolding her serviette and placing it on her lap.

Of course she would place her bread on her left hand, not on her right, or she and the gentleman next to her would always be taking the same piece of bread, or the same roll.

Then the lady would take off her long gloves, placing them, with her fan and handkerchief, on her lap.

The gentleman equally places his bread on his left hand, and his serviette across his knees ; on no account should it be tucked into the waistcoat.

No lady removes her gloves until she sits down to dinner. The first thing the lady would do, after she had taken off her gloves, would be to consult the 'menu,' and mentally make her choice of those dishes she intended to

partake of, so as not to refuse those she wished to eat, which would probably otherwise be the case, as hardly anyone could eat everything on the 'menu' at a large dinner.

Therefore determine what you intend to 'eat, drink, and avoid' as soon as you have taken your seat.

'Menus' are of all sorts, sizes, and descriptions now-a-days; one to every couple is the proper allowance, and they are placed just in front of the guests, so that they have no trouble in consulting them.

Sometimes the 'menus' are simply cards with printed courses, such as 'Soup,' 'Fish,' etc., in gold or coloured letters, the names of the dishes being filled in in writing by the 'chef,' or the lady of the house; others are china slates enclosed in silver or plated frames, and written on in pencil, which washes off, and is therefore to be commended; some are square, some heart-shaped, others take the form of small screens. China butterflies, china flowers, etc., are used as 'menu' holders; and to some a small glass or china vase is attached, with a bouquet of flowers in each, which are appropriated by the ladies at the end of dinner.

Fancy may run riot in the way of 'menus' and their holders; many people paint their own designs on china, cards, and gelatine or ivory, leaving a space for the dishes.

No matter whether your party is large or small, 'menus' ought always to be provided, for the comfort and instruction of those invited.

At a small dinner, say of six people, four 'menus' or even two would be enough; the numbers must increase in proportion to those

who are expected. It does not matter whether there are four dishes or fourteen, 'menus' are indispensable; they are as necessary in a small dinner as an elaborate one, and their appearance is a necessary etiquette at either, and a polite attention to the guests.

Sometimes people take some seconds to decide which kind of fish or meat they will take. This is a mistake: it does not answer to keep the servant waiting, who asks you which you will have,—'Thick' or 'Clear Soup?' 'Venison,' or 'Saddle of Mutton?' 'Salmon,' or 'Filet de Sôle?'

He has other people to attend to besides you, and it would prolong dinners indefinitely if everyone exhibited the corresponding amount of indecision.

At dinner, as in everything else in life, people should be prompt; it is certain that if you do not know what you wish, no one else in the world probably does: decidedly not the footman, who waits your good will and pleasure.

If you can only afford to keep a parlour-maid, let her be dressed in a plain black material or silk dress,—white cuffs, collar, apron, and cap, with a bow of black velvet.

At large dinners, of course, the footmen and under butler are in livery, either ordinary or state livery, according to the kind of dinner you are giving. The butler, groom of the chambers, and valet appear in ordinary evening clothes.

On no account allow your servants to wear 'white cotton gloves,' which is often permitted by those who do not know that such is not etiquette.

They are never worn in any gentleman's house.

Soap and water are cheap enough, and clean hands must be peremptorily insisted upon, though this is occasionally a matter of some difficulty with servants who have not previously been well trained; but a butler who knows his place, will see that the hands of his subordinates are clean and neat.

On no account allow the servants to eat 'onions' before waiting at dinner.

Dinner-tables may be long, or round, or oval, or square; long, and round ones are those most used: they are the favourites.

Lazy people, to avoid carving, or those who carve badly, and they are the rule, have adopted the Russian fashion of 'Dîner à la Russe,' that is to say, no dishes except fruit are placed upon the table at all.

Every dish is put upon the side table, served by the butler, and handed to the guests by the other servants.

If you give a small dinner, then the host generally helps the soup, joint, and second course, the entrées and sweets being handed round.

When the host carves, the servants hand the plates first to the ladies and then to the gentlemen, not in the order in which they are placed.

But, of course, at all large dinners, the plates are handed to each guest, whether lady or gentleman, in the order in which they are sitting at table. The servants go first to the lady at the host's right hand, who is of the highest rank present, and then to the lady on his left hand, and so on to each guest, except when a very

large party is assembled, and then the 'entrées' provided being always double, they would be handed right and left of the table simultaneously, as it is much quicker to do so.

If the butler helps the soup, he should be told only to give three parts of a ladleful to each guest, as a plate full of soup would be in the worst possible taste.

Powdered sugar, croûtons, grated Parmesan, mint, etc., are handed with different soups, such as 'Potage Printanier,' 'Purée de Gibier,' 'Potage au Maccaroni,' 'Purée de Pois.'

If there is an especial dish that the host wishes any guest to partake of, he would send him or her a message by the butler. 'If you please, sir, his Lordship wishes you to take some of this entrée.'

The host would not shout his wishes across the table at his guest, as it would only call the attention of all those present to the lady or gentleman he addressed, and make them feel very shy and uncomfortable.

Probably, except at small dinners, the host would not invite any guest to eat of any special dish, or, if he did, he would take a quiet opportunity, previous to dinner being announced, to tell him his wishes, so that his guest would know what to do without any further admonishing. At a small dinner it would be different. The host would familiarly call his friend's attention to whatever dish he desired him to eat.

Never help yourself to the last bit in a good dish. Wish for it, but resist temptation; let someone more greedy, or less alive to etiquette and the 'bien séances' of society, profit by your self-denial; it will be amply repaid to you by

your being able to observe, with a dignified air of superior birth and knowledge,—

'Where can so-and-so have lived? imagine such a want of breeding and good manners as he or she has just shown.'

If your dinner is not 'à la Russe,' help all your guests first, yourself last. If there are twenty-four of them, your dinner will be cold, but carving will give a fine zest to your appetite, and some sacrifices must be made in the noble cause of hospitality to your friends.

As for the ways of decorating dinner-tables, their names are legion.

Very much depends upon the wealth and position of those giving the dinner.

In large country houses, where plate is in the ascendant, 'Dîner à la Russe' is almost always the fashion.

In this case, the table would be covered with plate, with flowers intermixed between the dishes, the dessert being placed in silver or gold dishes.

In very wealthy establishments, there is sometimes two complete services of plate.

At one of the most hospitable and magnificent houses in Yorkshire, there are two complete sets, capable of dining a very large number of guests.

The plate is sufficient for two large tables, one is called 'The Gold,' the other 'The Silver Table,' taking the designation from the plate on them. Besides this, the sideboards are covered with plate also.

At large dinners, the fruit and bonbons would be placed in gold or silver dishes, and arranged down the sides of the table, with perhaps eight candelabras of eight lights each arranged at equal

distances; this where gas or lamps are not used.

A large bowl or silver Cup looks well in the centre of the table. It may be filled with fruit or flowers.

The candles would be shaded by coloured silk or paper shades, as nothing is more disagreeable than a light straight in the eyes of the guests at dinner. That should always be avoided; and where lamps are used, they should also have shades. The same if a gas lamp is suspended over the table, it should have a silk shade, say, a crimson one, as that is the most becoming, and the shade should be trimmed with a very deep silk fringe of the same colour.

At dinner, light should be thrown on the table, *not* in the eyes of the guests, who otherwise would be half blinded by the brilliant light of perhaps sixty-four wax candles.

They are the most becoming lights to have, but the glare from them is terrible, unless care is used in shading them; when this is omitted, guests are put to great inconvenience by their close quarters to the candles, and what should be a pleasant dinner, proves to be quite the contrary.

To make wax candles give a steady light, tell your servants to light them ten minutes before dinner is announced, as that gives them time to burn up properly.

It would not look well to marshal your guests into dinner, and find that the candles were giving a dull, flickering light, in some cases going out altogether.

In some old-fashioned houses, the host will still insist upon a lamp being placed in the

middle of the table, or perhaps three, if it is a large party. The said lamps being innocent of shades, they shine unblushingly, like three August suns, or three harvest moons; such a mode of lighting ought to be done away with, as the result of the glare in their eyes to the unhappy guests is painful in the extreme.

A very pretty effect is obtained by placing among the flowers little lamps, about seven inches high, each with a shade of pink paper, shaped like a rose. Some people do not put any plate upon their tables, even when the dinner is 'à la Russe,' only a profusion of leaves and flowers, with silver salt-cellars, four if there were six people, one to every two guests if there were a larger number. Cruets are always placed upon the sideboard at large dinners, and handed on a silver salver to each guest by the servants, as the guests require them.

At small dinners, a cruet would be placed in the centre of the table, unless you have a Cup or other plate, which looks better. All plate, such as candelabras, sugar basins, etc., should be placed on stands of wood, covered with crimson velvet.

Above all, let it be remembered that what are called 'table-mats,' must never, under any circumstances whatever, be placed upon a dinner-table; they would be in the worst possible taste, and would only be seen in houses where etiquette is a word unknown, and therefore not understood.

A thick felt or cloth tablecloth is usually placed *under* the white cloth, which effectually prevents the table being in any way spoilt by the heat of the dishes, should they be carved on the table.

For small parties, particularly in the country,

the white cloth is still sometimes removed for dessert, and the mahogany, black with age and polishing, shines like a looking-glass, reflecting everything placed upon its surface.

No tall plants should be placed upon the dinner-table; they obscure the view of the guests, and are in every way disagreeable.

Pots of flowers may be used. They should be placed in silver or china pots, and be low enough for people to see over them.

In table decoration, everything used should be of a very medium height, forests of plants, like one used to see formerly, are quite out of date. It is impossible to make conversation general, or gaze with admiration at your 'vis-à-vis,' if tall plants obscure the view.

People have to crane their necks round the offending flowers, when such is the case, in order to see their neighbours, and hear what they have to say, and the effect is the reverse of becoming. Taste rules decorations, not etiquette, though, at the same time, there are certain rules to be observed, if you wish to establish your knowledge of the latter.

A very pretty fashion is, say in June, to place flat on the white tablecloth roses of every shade, graduating from almost black to pure white.

Specimen glasses of the above should be placed in front of each guest.

Another way is to put a piece of glass down the centre of the table, with, if possible, a plated silver border. On it arrange china swans, little round china baskets, filled with different fruits; and beyond the plated one, a border of water lilies and forget-me-nots, if in the summer; in the autumn, different coloured leaves and clusters

of nuts and blackberries; in the winter, Christmas roses or holly and misletoe. Some place a strip of crimson velvet bordered with gold fringe, all the dishes being of turquoise blue china; others have nothing on the table but glass of the lovely shapes and hues sold by Salviati, in imitation of Venetian glass.

Another fashion is to have small pots of ferns embedded in moss; they are arranged upon small wooden stands, beginning with one large pot in the centre. The tiers are then graduated in height, widening to their base. This style is called 'The Fox Cover,' and from being low, is a very suitable decoration.

The pots are hidden by fresh or dried moss.

Any style of decoration that impedes the view should be most carefully avoided.

There is a very great art in making a dinner-table look pretty; this no one will deny; and when that art, or say knowledge, is not possessed, no dinner-table can be pretty.

A taste for making a dinner-table look well is naturally given to some people; with others again, it can only be gained by observation and thought.

We may divide the decorations into two classes, the very simple, and the very elaborate; and it is an open question, even if people possess magnificent plate and china, whether the simple mode is not quite as effective and pretty.

I think it is.

Let us therefore, in the first instance, see what can be made out of simple materials.

First of all, the linen ought to be good, of a pretty pattern, and thoroughly well got up. Irish,

Barnsley, or Ashford linen (the Ashford in Kent) are all good, especially the latter.

The gloss and finish they put on their linen is unequalled.

Designs are numerous,—hops, flowers, swans, St George and the Dragon, etc. The centres of the cloth have monograms, crests, coronets, woven in with the pattern.

I think that the d'oyleys should be plain white, to match the tablecloth, although some people like them with coloured borders, trimmed with lace, etched in ink or colours upon jean or sateen, or worked in crewels upon brown holland.

I do not like any of these, but sometimes, if a dessert service is blue-and-white, either old or modern Worcester, white crash d'oyleys, with cups, saucers, jugs, worked upon them in blue crewels to imitate old china, look very well.

If you have only china upon your table, the flowers chosen, if any are used, should as far as possible harmonise with the dessert service.

A pretty decoration is a straight piece of crimson satin; on it is painted a pattern of apple blossoms, with swallows and butterflies darting about between the blossoms. It is edged by a gold fringe, which acts as a weight, and keeps the satin in its place.

Small pots of blue-and-white china, filled with snowdrops, violets, and primroses, look well with this way; and the candlesticks, if there is no gas, should also be of blue-and-white china.

When the glass 'plateau' before mentioned is used, you may put a miniature fountain in the centre, with shells and rockwork, and in

the basin which surrounds the fountain, have some very small gold fish; a silver sugar basin at each end; and, at equal distances, specimen glasses, each one holding a single camellia, or a group of azaleas, red, pink, yellow, and white.

A table decorated with nothing but baskets of flowers is charming. Wilberforce says, 'Lovely flowers are the smiles of God's goodness.'

If china is too expensive, get plain round straw baskets, three sizes, four for the corners, six smaller for the sides, and three large ones for the ends of the table and centre, in the shape of hats crumpled up.

Have a small tin fitting exactly made for each. The tins when in the basket are hidden by moss, so that they do not show; or they may be painted over with gold or silver paint, and burnished.

Have the baskets gilt by any gilder or basket-maker; tie the handles of the three large ones up with pink and blue, red and blue, or red, white, and blue satin ribbon, according to fancy, and fasten on the top sprays of artificial grapes, oranges, pears, etc.

The salt-cellars must be gilt basketwork, filled with glass for the salt. The plates should be white modern Dresden, with a basketwork border.

Flowers and fruit should fill the baskets alternately; primroses, forget-me-nots, lilies of the valley, roses—all contrast favourably with the ribbons.

In the summer, when strawberries, currants, raspberries, gooseberries, cherries, apricots, nec-

tarines, peaches, are in the ascendant, the bunches on the handles should correspond.

Very pretty 'menus,' that are inexpensive, and suit any of these decorations, can be painted by any lady possessing artistic tastes.

They are made of cardboard—white, cream, black, blue, red, or gold; they stand up like a frame, and an ivory slips in and out, on which the menu is written in pencil. They can be painted with fruit, flowers, fish, vegetables, sheep, game—all that makes up a dinner. Some people like a whole set, say of six, painted with six varieties of fruit—say strawberries, peaches, plums, grapes, cherries, raspberries; others choose six fish—lobster, salmon, prawns, mackerel, trout, red mullet, and so on.

Flowers painted look well, particularly when butterflies are added as if alighting upon them. You can also have marine pictures, landscapes, hunting scenes, humorous sketches — indeed there is no end to the variety.

When the decorations are all china, or all glass, you may paint them with an old china jug, or a bit of ruby or yellow Venetian glass, standing on a bracket, holding a spray of flowers of a contrasting colour.

The handles of knives, forks, and spoons used at dessert vary very much; some are all gold, or all silver, others are of agate, or malachite, or crystal; and those who are fond of wandering about in bric-à-brac shops, often pick up lovely handles, in really old China. For very elaborate tables, with the dinner 'à la Russe,' nothing is prettier than to have nothing on the table but blue china—the real Sèvres blue shade; the entire dessert service should

be of it. A pretty pattern is that of a large leaf,—the handle is formed of a squirrel, who is curled up eating a nut. Between each dish, small blue pots, filled in the spring with primroses or Neapolitan violets, or alternate bunches of them; blue china candlesticks, with blue shades; blue china handles to the knives, forks, and spoons.

In June, a large pyramid of ice looks well in the centre of the table, and it helps to keep the room cool, a boon much to be desired in crowded rooms in the height of the season.

Round the base, and from top to bottom of the table, place roses with a border of fern; they should be laid quite flat, in rows, beginning with pure white, and graduating to the deepest shade of crimson, which in a strong light looks almost black; at the four corners, silver or china bowls, filled with roses, shaded in the same way.

In the spring, this decoration may be carried out in primroses, violets, or hyacinths; in the autumn, in Virginia creeper leaves, or shaded hedge leaves mixed with bunches of nuts. It is lovely in bunches of blackberries and leaves, and in variegated holly and misletoe, or chrysanthemums and ferns, or shaded camellias.

Silver stands, each holding a decanter, always look well; silver bowls for strawberries and cream; and the same for ice at dessert, add much to the effect of a well arranged dinner-table.

Having now given our readers various modes of decorating the table according to their different fancies and the capacity of their purses, we will proceed to record what great writers have said as to the duties of hospitality and

banquets in general. Homer says of ancient hospitality,—

> 'Full in the midst the polish'd table shines,
> And the bright goblets, rich with generous wines,
> Now each partakes the feast, the wine prepares,
> Portions the food, and each their portion shares.'

The definition of hospitality, according to Washington Irving is,—'Breaking through the chills of ceremony and selfishness, and throwing every heart into a flow.' And Milton thus describes the luxuriance of the banquet,—

> 'A table richly spread in regal mode,
> With dishes piled, and meats of noblest sort
> And savour; beasts of chase, or fowl of game,
> In pastry built, or from the spit, or boil'd,
> Gris—amber—steam'd, all fish from sea or shore,
> Freshet or purling brook, for which was drain'd
> Pontus, and Lucrine Bay, and Afric coast.'

The next most important consideration is a list of the things placed for the use of each guest, and the etiquette or proper manner of availing yourself of them.

Each person has a 'cover' laid for them. The word means, 'the cloth, plates, and other things generally used at a meal—a plate, with a knife, fork, and spoon.'

A 'cover,' whether the number of guests be large or small, always consists of the following:—A silver knife and fork for fish, a table-spoon for soup, three large forks, two large knives; a glass for sherry, one for claret, one for champagne, and, where the butler knows that this wine will be drunk, one for hock. Glasses for brandy and soda, and tumblers, are placed upon the sideboard, so that they are ready if required; but they are seldom used at dinner parties, certainly but rarely at large dinners, unless any of the

guests may be ordered to drink any special beverage that needs soda, seltzer, or any other mineral water and ice to be mixed with it.

The 'serviette' is placed between the knives and forks, not at the side; the bread is placed in the centre. There are various ways of folding 'serviettes,' but the simplest is the best.

It is quite wrong to place knives and forks anywhere but on each side of the plate; to place them lengthways down the table, would exhibit a want of knowledge of what is done in polite society.

Small knives, forks, and dessert spoons are not placed on the table with the 'cover,' but one handed to each guest on a plate or salver, when the sweets are offered to them; and extra knives and forks are provided for each person, after they have used those placed before them in the first instance. Even at small dinners, the number of dishes exceeds the first quantity of knives and forks provided, and at large dinners, it is necessary to hand round many more, as it is impossible in the first instance to say how many dishes each guest will partake of—whether they will be prudent or greedy, therefore the 'cover' is laid with a reasonable amount of knives and forks to start operations with.

For soup, *table-spoons* are always used: a dessert spoon would be entirely wrong—quite out of place. In raising the spoon to the lips, place the fingers under the handle, the thumb at the top, and drink the soup from the side of the spoon; do not put it straight into your mouth; and don't clutch your spoon as if you would never let it go again.

The dessert spoon, everyone knows, only comes into use for dessert, or for eating fruit,

custards, pastry, etc.; in short, for any dish that is too light to be eaten with a fork. Whenever forks can be used, etiquette ordains that it is more in accordance with good manners to use them than spoons.

The French call a table-spoon, 'Cuillière à bouche,' or 'Cuillière à soupe,' thus plainly designating the purpose for which it is used.

'Cuillière à ragoût' is a gravy spoon, and is simply used for helping gravy; 'Cuillière à thé,' a teaspoon; 'Cuillière à pot,' a ladle; while 'Cuillière' simply means 'spoon,' a table utensil for partaking of liquid food.

Thus each kind of spoon is used for a specific purpose, and should never be used except for that one.

A grave error would be committed by using a dessert spoon for tea, or a table-spoon for anything else but soup.

Now for fish.

What says Pope about them?—

> 'Our plenteous streams a various race supply,
> The light-eyed perch, with fins of various dye;
> The silver eel, in shining volumes roll'd;
> The yellow carp, in scales bedipt with gold;
> Swift trouts, diversified with crimson stains,
> And pikes, the tyrants of the watery plains.'

Every description of fish, whether boiled or fried, broiled or stewed, should be eaten with *two* silver forks, as a rule, although where silver fish knives and forks are provided, they may be used if preferred. The old custom of a fork, with a large piece of bread to assist the fork in conveying the food to the mouth, is an impossibility now-a-days, and anyone committing such an offence against etiquette would at once be relegated to the ranks of those who are only

members of polite society by sufferance, not by birth and knowledge of what is usually done on such an occasion. Spoons are never used for fish, *except* for 'water souchet,' when a spoon is essential, otherwise it is impossible to benefit by the water and vegetables, one of the chief ingredients in this dish.

Knives are only used when roast or boiled joints, venison, poultry or game, or pies of any description are placed before you; or for eating cold meats and tongue and game, or game pies.

On no account ever put a knife *into* the mouth, either in eating meat or cheese.

It would be a mark of unpardonable vulgarity. No well-bred person, whether lady or gentleman, would ever dream of committing such an irreparable offence against all the accepted canons of etiquette and good taste.

To use a knife in such a manner would display an amount of ignorance that it would be simply quite impossible to overlook, and anyone being guilty of such a solecism, would find the number of their dinner invitations in polite society gradually dwindle, until from being 'small by degrees and beautifully less' they finally cease altogether.

In the same way *peas* must always be eaten with a fork, *never* with a knife, although you may use your knife to help to push them on to your fork, as they are not easy at the best of times to get on to the fork.

They are never eaten with a spoon.

On no account take the bone of a chicken or grouse up in your fingers with the avowed intention of picking it; such a mode would be extremely vulgar. You must cut the meat off close to the bone, if it is a wing or leg. A leg

should be cut into two pieces, and a wing divided at the wing joint, by which means you eat the white part of the wing first, and then dividing the wing bones in two, you cut the meat off clean to the bone, which *picks* them quite as effectually as placing them in your mouth would do, without causing you to commit a grave breach of etiquette.

If both meat and vegetables are placed upon the fork at the same time, they should be used in very sparing quantities, as to 'overload' your fork is a great mistake.

It is in the best taste to eat each *separately*, as doing so avoids an appearance of hurry and greediness, which is most objectionable.

There is a great art in eating properly.

Some people gobble their food until the only thing one can compare them to is a turkey being stuffed for Christmas.

Such a way of eating is most unbecoming, and gives the rest of the guests a very unpleasant sensation. Do not eat as if you had not dined for a week; of the two, eat as if you had partaken of dinner only a short time before.

At the same time, do not open your mouth some seconds before you put your fork or spoon into it—that would be very vulgar, but open your mouth just as your fork touches your lips. Eat small mouthfuls, not large ones. This rule applies to ladies and gentlemen equally, *especially* to very young people.

As a rule, ladies eat in a 'prettier' way than gentlemen. One reason may be that, as a rule, the latter are more keen about the fare spread before them than the former, although, of course, 'gourmands' are numbered in the ranks of the

'fair sex' as well as among those of the 'lords of creation.'

The best way of eating is simply to raise your fork quietly to your lips; do not place it on one side, or straight in the middle of your mouth; use your hand naturally, and do not bend and twist it until the fork touches your lips.

If necessary, a toothpick would be asked for at the end of dinner, no one would use a fork for that purpose, it would be a terrible breach of etiquette.

Bread would be broken into small pieces, taken in your left hand, and so placed in the mouth.

It would not be cut with a knife; each time you wanted to eat any, a small bit would simply be broken off every time.

It would be very vulgar to drink while your mouth was full, you must finish the meat, or pastry, or whatever it may be first, and then drink your wine, or champagne, or water, or beer.

No servant who knows his work would hand you a dish if you were just raising a glass to your lips, nor would he put a plate before you; he would wait until you had put your glass down, and then he would first change your plate, and then hand the dish to you.

For all made dishes, or 'entrées,' as they are called, such as *croquettes*, *rissoles*, *quénelles*, *pattés*, *suprême de volaille*, etc., the fork alone is used, never a knife. The latter is quite unnecessary, and decidedly out of place, so that its use would be a very vulgar act.

Knives are really only used with any dish that requires to be *cut*, such as cutlets, oxtail, filets de bœuf, grenadins of veal, hashed venison or

beef, for these and similar dishes, a *knife* is a requisite.

Sweetbreads are *never* eaten with a knife, for if they are properly cooked, they are so tender that a knife is quite wrong and out of place. Any mince with poached eggs, or purée of meat, game, or poultry, is also eaten with a fork only.

It is usual to eat *salads* with both knife and fork, mayonnaise also.

Omelettes, both savoury and sweet, are eaten with the fork alone; toasted cheese or Welsh rarebit with both knife and fork, which would also be used for most savouries, such as 'sardines on toast,' 'bloaters,' 'Anchovy toast, with poached eggs,' all kinds of 'devils,' 'ham toast.'

Forks only would be used in eating 'maccaroni au gratin,' 'soufflées,' whether savoury or cheese, 'scalloped oysters,' 'tartlettes,' whether savoury or sweet, creams, jellies, iced puddings, blanc-manges, indeed all kinds of sweets of sufficient consistency to admit of it.

'Strawberry fool' would be eaten with a spoon.

For fruit tarts, a spoon would also be used, on account of the juice and fruit. Where stone fruit is concerned, such as damsons, plums, cherries, greengages, etc., the spoon is quietly raised to the lips, to receive the stones, which are then placed on the edge of the plate, but it is really always best to treat the small stones as you would those fruits with larger stones, such as peaches, nectarines, apricots, egg plums, namely, separate the stones from the fruit with your fork and spoon, and leave them on the side of your plate, which thus gets rid of the necessity of placing

the spoon to your lips, which is not a pretty performance, however unobtrusively you may acquit yourself of it.

With regard to vegetables, they are always eaten with a fork *only*, never with a knife.

Asparagus particularly is either held between the fingers, so raised to the mouth and eaten, the same with celery or seakale, or else the stalk divided into pieces by means of your fork. It should never be cut with a knife and fork. It is quite wrong to eat asparagus in such a fashion. It is generally dipped each stalk into 'Hollandaise sauce,' or melted butter, or plain oil first, and then eaten.

It is very often eaten cold, and is excellent that way.

Cucumber is served with fish, and may be eaten off a salad plate, or placed on the same plate.

French beans, potatoes, plain and dressed, spinach, broad beans, sorrel, vegetable marrow, all are eaten with a fork.

In eating anything with a fork (and it is the most convenient to use a fork whenever it is possible), the fork must be held in the right hand.

Cheese must never, under any circumstances, be eaten with a fork.

It should be cut into small pieces with a knife, and placed on little pieces of bread, toast, or biscuit; the two should be held in the finger and thumb of the left hand, and so conveyed to the mouth. You should hold the bread in your thumb and finger, the cheese being placed on the top, and on no account must cheese be eaten by conveying it to the mouth on the point of your knife.

Pulled bread and 'Kentish rusks' are often served with cheese, and are excellent; also potted meats, small salad, radishes, mustard and cress, and celery. The guests do not partake of any dish *twice;* it would not be etiquette to ask for a second help, unless perhaps when you were dining at home, or in the house of very near relations, where if a dish was specially excellent, a guest or relation might venture to ask for more.

Woodcock and snipe are always served on toast; *no gravy* is handed round with them; the heads are never left on any game or poultry *except* the two named, nor should the *tail* feathers ever be left on a pheasant. Bread sauce is eaten with pheasants, partridges, grouse, black game, guinea fowls, ptarmigan, chickens, capons, turkeys; apple sauce with goose and pork; port wine sauce with wild duck, teal and widgeon. Plain gravy with goose, duck, and chickens, also with pheasants, partridges, grouse, black game, guinea fowl, ptarmigan; and with pheasants, partridges, black game, and grouse bread crumbs are also served. Red currant jelly is served with hares, leverets, and venison, whether roast or hashed—also gravy; and liver sauce and gravy with rabbits, when roast—onion sauce when boiled. Gravy with roast pigeon. With boiled salmon, some of the water it is boiled in should always be sent up, as well as other sauces, such as—Hollandaise, Tartare, etc. Caper sauce is served with boiled mutton; apple sauce with pork; plain gravy with roast beef, lamb, and veal, and roast mutton, and pork; Dutch sauce with asparagus; mint sauce with hot or cold lamb. Lemons are always served with

oysters, smelts, whitebait, and wild duck and teal. Cayenne pepper with both wild duck and teal.

What says 'Grindon' on the subject of 'Eating?'

'Good, substantial, wholesome food, properly cooked, and neatly served up, is one of the highest proofs and privileges of civilisation; it is a criterion of every well-conducted household, and of every true and clever wife, while the legitimate enjoyment of it is one of the most honest and innocent of pleasures. All sensible and good-natured people are fond of eating; and one of the pleasantest things it is possible, either to feel in one's self, or to witness in another, is a healthy and natural readiness for the bounties of the table.

'To satisfy nature without surfeiting it is one of the foremost of the "good works" we are required to enact. Thankful enjoyment of our daily bread is no small part of Christianity.'

'I have no patience' says a wise writer, 'with those who pretend not to care for their dinner.'

As old Samuel Johnson authoritatively said,—'Sir, a man seldom thinks of anything with more earnestness than he thinks of his dinner; and if he cannot get *that* well dressed, *he may be suspected of inaccuracy in other things.*'

Thus, we should be thankful for a good dinner, and sorry when we are denied it.

In reality, it is not more expensive to have a good dinner than a bad one—rather the contrary; for if it is bad you lose your friends, who do not feel inclined to repeat the experiment of dining with you; and the various 'plats,' from being badly cooked and served

up, are quite wasted; whereas, if your dinner is perfect of its kind, though it may be of the simplest description, it gives pleasure to everyone, and there is no fear of your dinner parties lacking guests.

The best of everything is the truest economy in the end. When dinner is over, the servants rapidly remove all the plates, knives, and forks, and glasses. If the dinner has not been served 'à la Russe,' the different dishes of dessert are then placed upon the table.

As a rule, the tablecloth is *not* removed, and where the dinner has been 'à la Russe,' it would of course be impossible; but in old-fashioned houses, particularly in the country, the tablecloth is sometimes taken off. This is where the host is justly proud of the age and polish of his dinner-table—generations perhaps having contributed, by what is known as 'elbow grease,' to its present highly-polished surface.

A dessert plate would be placed before each guest, the d'oyley underneath, then the dessert plate, then the ice plate, or, where ice is not served, a finger glass.

When ice is served, the finger glass is placed by the side of the plate, on the right side, with two glasses, one for claret the other for sherry.

The ice plate remains on the dessert plate, until the guest has eaten the ice, then the servant takes it away; it is usual to leave the d'oyley under the dessert plate.

Sometimes ice is handed round on the ice plate; two ices are always provided, say, 'ginger cream' and 'raspberry water,' and 'wafers' are always handed with them. The ices most in fashion are those named, also Vanille cream,

strawberry cream, lemon water, brown bread cream. The servant would say, 'ginger cream' or 'raspberry water' to each guest, who would reply at once which they desired to have.

When silver or china bowls are possessed by the host, the ice should be put in them, and so handed round.

Each guest has a gold or silver ice-spoon, with a gold or silver dessert knife and fork, or the same with china or crystal handles, placed on the dessert plate.

Pears and apples are peeled, cut in halves and quarters, with the fruit knife and fork. Oranges are sometimes peeled, and then cut into slices, or else they are divided into four pieces, each of which is cut from the rind by the knife and fork. Sometimes they are prepared by the housekeeper, in which case they are carefully peeled, piled into a dessert dish, and covered with white powdered sugar.

A second spoon is placed for the guests, when melons, peaches, apricots, nectarines are part of the dessert, otherwise all the juice would be lost; the same in eating strawberries and cream. If the strawberries have been divided from the stalks, and mixed with the cream and sugar, a spoon would be necessary in eating them, and they are often sent up like this, especially at large parties; when the cream is iced, if the strawberries have not been previously picked, then a spoon is still more necessary, as by its aid the fruit is separated from the stalk and leaves, and mashed cream and sugar being added by each guest, for which purpose a jug of cream and basin of powdered sugar would be handed round by the servant on a silver salver.

Both knife, fork, and spoon are necessary in eating pines, the two former to cut the slices from the rind, the latter for the juice. White sugar is eaten with pines, indeed with all kinds of fruit, whether stone or otherwise, as it brings out the flavour so much.

Grapes are a difficult fruit to eat. The best way is to half close your hand, place your hand to your lips, allow the stones and skins to fall into your fingers, then quietly place them on the side of the plate, the back of your hand acting as a screen, so that your act is not visible to the other guests.

Vulgar people allow the stones and skins to fall from their lips to the plate, but such a breach of decorum is never indulged in except by those who know no better.

Currants, strawberries, gooseberries, raspberries, are held to the lips by the stalks, which are then placed on the side of the dish.

Cherries, plums, damsons, are eaten in the same way as grapes.

Chestnuts are served up very hot, placed between the folds of a serviette or on a plate.

The skins are cracked with the fingers, and the chestnuts eaten with salt.

Filberts are cracked with a nut cracker, and also eaten with salt, likewise walnuts, and after nuts a little sherry is generally taken.

In many houses walnuts are sent to dessert ready peeled, which is an excellent plan, as the juice stains the fingers of the guests when they are peeling them, and then the fingers have to be dipped in salt, then into the finger glass, and then wiped on the d'oyley.

Walnuts should be cracked, taken from the

shells, and placed in boiling water, the skin then comes off quite easily. The pieces should be placed to dry on clean sheets of white blotting paper, which absorbs the moisture, and then sent up on gold, silver, china, or glass dishes, according to the position of the host, or the extent of his purse. Some people drop the pieces into a glass of sherry, let them soak for a few minutes until the sherry penetrates them, then take the pieces out one by one, dip them into salt, and eat them with a fork.

Devilled biscuits are often handed round at dessert, or, if preferred, with the cheese.

They should be thin water biscuits, well buttered, and powdered with black or cayenne pepper.

Guests do not help themselves to the different dishes. They are placed upon the table to make it look pretty, and the fact of the dessert being on the table does not make it correct for them to take what they require or wish to eat.

The servants take off the dishes in turn, and as dinner has been served to the guests, in like order the dessert is presented to them, and when all have been handed, the dishes, if not empty, are replaced in the proper places upon the table.

'Nicholas,' the royal fruiterer in the reign of Edward the First, according to the Wardrobe Book, sends in his bill for fruits supplied between Whitsuntide and November, amounting to £21, 14s. 1½d. The only fruits mentioned are 'pears, apples, melons, nuts and quinces.' These, with dates, figs, and almonds and raisins, called by the French 'quatre mendiants,' formed dessert in the thirteenth century, therefore we in the nineteenth are better off than our an-

cestors, although some may still as ever be found with tongues to complain.

Silver gilt dishes containing rose water, orange flower water, or Mitcham lavender water, is usually handed to each guest just after the table is cleared, before the dessert is handed round.

Guests should dip their serviette into it, and gently touch their lips and fingers.

If there is no silver gilt dish, the finger glasses would be filled with the rose, orange, or lavender water, and used in the same way.

Liqueurs are always given at dinners now-a-days. They should be handed by the butler on a silver salver to each guest, or, where the party is a large one, the footman carries the liqueurs and glasses on a tray, and the butler, going to each guest, inquires which liqueur they will take, and taking the glass and bottle from the footman, who follows him to each guest, he fills the glass, and hands it to the guest on a small silver salver.

Liqueur glasses are all shapes, they are either silver or glass, plain glass, irridescent, Bohemian or Venetian.

Silver liqueur mugs are often made with a handle, others are quite plain, while the glass ones are sometimes square at the top; but the prettiest are those shaped like tiny tumblers, or like mugs.

The usual time for liqueurs is immediately after the ices have gone round.

The butler, when dessert has been handed round, should fill the guests' glasses with claret or sherry, brown sherry, Vino de Pasto, Amontillado, etc., for sherry, 'Château Lafite,' 'Château Margaux,' 'La Rose,' 'Latour,' 'Haut Brion,' 'Léo-

ville,' 'Mouton Rothschild,' etc., being the clarets generally used.

¶ ¶Port and madeira are generally placed on the table, and champagne also, as many gentlemen prefer it to wine, and if they have drunk it during dinner, continue it, instead of 'mixing' it with anything else.

If you have some good 1820 port, you may be quite sure that the gentlemen, at any rate, of your party, will not say no to it.

Port wine is usually handed round after cheese, and in most country houses, where home-brewed ale abounds, small glasses of it are generally offered to the guests, in case they prefer it after their cheese to port or sherry.

Sherry is always handed round after soup, and is not generally drunk more than once, until cheese or dessert, as but very few people drink it all through dinner.

If oysters are given to commence dinner, chablis, sauterne, hock, or Guinness's stout are drank after them; plates of thin brown and white bread and butter are handed round with them; and a small castor of cayenne pepper, and one of black, and slices of lemon, and vinegar. Six, eight, or twelve oysters to each person.

Hock is either drunk after fish or during dinner.

The butler hands round the champagne directly the first entrée is served, and continues to do so at intervals until dinner is ended; three or four times at least for the gentlemen, as glum looks are the result of a too stingy administration of this popular beverage.

There is nothing gentlemen dislike so much, as a house where the butler gives about half a thin long glass of champagne *twice* during dinner,

and seems to consider that he has done his duty to his master and himself by sending the guests home *grumbling and thirsty*.

Champagne should be of the best, or never give it at all. It should be still or sparkling, and both kinds should be offered, sweet and dry, as some like one, some the other. A good plan is to mix the two, *that* generally suits most tastes.

Champagne should be well iced before it is brought into the dining-room. Some like it quite '*frapée*,' if this is not done, ice may be added to each glass, and should always be handed as soon as the glass is filled.

Ice is not used with claret, which should be kept in a genial temperature before it is decanted. Ice is taken with hock, or spirits of any kind, mixed with soda, seltzer, or other mineral waters.

Broken ice, such as is put into glasses, is usually handed in a glass ice pail, with a pair of ice tongs to take out the pieces.

Claret should *always* be decanted ; the lighter kinds that are drunk during dinner, also the superior sorts, also burgundy, should be decanted before dinner. Shaking it should always be carefully avoided.

Sherry is *always* decanted, also port, unless it is very old ; hock, chablis, sauterne are not decanted, nor is champagne, as a general rule, although some people prefer it.

It is a matter of individual taste, not etiquette, whether champagne is *decanted* or not.

Fielding defines wine thus:—

'Wine is a turncoat ; first a friend, and then an enemy.'

Its various effects are thus described by Horace:—

'Brisk wine some hearts inspires with gladness,
And makes some droop in sober sadness;
Makes politicians sound to battle,
And lovers of their mistress prattle,
While with "potations pottle deep,"
It lulls the serious sot to sleep.'

Claret should be drunk out of claret glasses; sherry out of sherry glasses; champagne in champagne glasses or small tumblers, or glasses the shape of claret glasses, only rather larger; light wines in hock glasses, these are prettiest with coats of arms painted on them; liqueurs in liqueur glasses; spirits of all kinds with soda, seltzer, or appolinaris in soda-water glasses. It would be quite wrong to drink champagne in a sherry glass, or sherry in a hock glass.

There are proper glasses for all kinds of wine, whose use should be strictly adhered to.

Decanters are all shapes and sizes. No rule can be laid down for them, except that equally with glasses there are different kinds of decanters for each kind of wine.

In public-houses in olden days, what was called a 'toad mug' was frequently used.

They took their name from the fact that about half way down the inside of the mug, a 'toad' in raised china was placed—in some mugs I have seen serpents and lizards—and when the persons drinking came to the 'toad,' they were generally so taken aback that they set the mug down in a hurry, and drank no more.

It was a first-rate preventative against drunkenness—not that all the toads, serpents, and lizards in creation would stop some people from their favourite indulgence.

The liqueurs most in request are 'Grande Chartreuse,' both green and yellow 'Kümmel,' 'Aquâ

Vite,' 'Copenhagen cherry brandy,' dry and sweet 'Curaçao,' 'Prunelle de Bourgogne,' 'Apricot brandy,' 'Peach brandy,' 'Kirschwasser,' 'Crême de Thé,' 'Vermouth,' and 'Maraschino.'

After the wine has been handed round to all the guests, the butler should then place the claret, sherry, champagne, and port in front of the host, and then he should leave the room.

The wine would be passed round by the host, he offering it first to the gentleman nearest him on the *right;* he should never begin on the *left.*

The decanters are merely passed round; the guests may fill their glasses or not, just as they please; the host does not ask his guests to take wine, that is left to themselves, to take or refuse it.

The old-fashioned custom of drinking wine with each other at dinner or dessert has now almost entirely gone out of use; it is very seldom done now —never except in country houses, where the host is conservative in that as in all else.

Many a 'good man and true' has been the worse for the frequent repetition of 'a glass of wine with you, sir,' so much the fashion with previous generations.

The wine is passed round for the benefit of the gentlemen chiefly, as generally ladies do not take wine every time it is offered to them by the butler, and one glass of wine is considered enough for them at dessert.

Should, however, a lady wish for another glass at dessert she would not help herself, the gentleman sitting next to her would pour the wine out for her.

It would be the worst possible manners, and show the person so acting to possess neither the tone of good society nor the position of a lady,

for any lady at dessert to take a 'paper' cap, for instance, out of a cracker and sit with it on her head, or throw bon-bons at her host or any of the guests; nor should she make remarks to her 'vis-à-vis' in a loud whisper.

As a rule, ladies do not remain in the dining-room above a quarter of an hour after the servants have left the room; the decanters have been passed round once in that time.

The signal for the ladies to leave the dining-room is given by the hostess, who bows to the lady of the highest rank present, who is seated at the host's right hand. The lady of highest rank should then rise from her seat, as should all the other ladies on seeing her do so, and in the order of precedence in which they had entered, the ladies would leave the room, the lady of highest rank first, the hostess last.

As each lady finished her dessert, she would put on her gloves and gather up her fan and handkerchief, so as to be ready for her hostess's signal.

They would not throw their serviette on to the table, but carelessly on to the chairs; not on any account fold them, as such a proceeding would be quite wrong.

The gentlemen would rise when the ladies do, and, pushing back their chairs, would make room for the ladies to pass, standing by their chairs until the hostess had left the room, when they would resume their seats.

As a rule, the gentleman nearest the door opens it for the ladies to pass out, and holds it open until the hostess has left the room, when he closes it behind them; but sometimes the gentleman who is the quickest in moving performs this act of civility.

On no account would a lady, if there were only one present, be allowed by the gentlemen to open the door for herself.

It would be a great breach of etiquette to permit such a thing.

Then the ladies having departed, the gentlemen would close up round the table as near their host as possible, and conversation should be general.

Claret of the best qualities would now be drunk, and if cigarettes are smoked, they would not be until the guests had drunk all the wine they required, as smoking would spoil the flavour of the claret.

No connoisseur would insult good wine by committing such an act of barbarism.

Coffee would then be brought in, and a glass of some liqueur is usually drunk with it.

Twenty minutes now-a-days is generally the longest time gentlemen sit over their wine; and cigarettes, after the ladies have left the room, half-an-hour, at the longest, instead of an hour or more as they used to do formerly, when wine and cigarettes were good, and the stories told of as agreeable, racy description. This change of time is much appreciated by hostesses, as it saves them from a weary time of waiting, trying to find amusement for their guests, who usually show no signs of animation, and seem to forget that the gift of speech is theirs, until the gentlemen make their appearance, and then, armed for conquest, their gay talk and general animation are in the ascendant.

On the Continent the ladies are conducted to the drawing-room by the gentlemen, who do

not remain in the dining-room after dessert is over, as we do in England.

The gentleman of highest rank leaves the dining-room first; if the wine is bad, and the company unsuited to him, he might propose an adjournment to his host after ten minutes had elapsed. If the guests were discussing some subject in which he did not want to take part, or he was otherwise bored, he could propose an adjournment, but it would be a breach of etiquette on his part to leave the room until the others were ready to follow.

At a well-chosen dinner party, harmony of tastes and mutual liking among your guests should reign supreme, and where this is the case, all the guests would adjourn at the same moment, the host following last.

The host should not propose adjourning to the drawing-room before, say twenty minutes, unless his guests seemed bored, consulted their watches, yawned, or allowed the conversation to flag, in which case, he should leave the room at once.

The host should ring the bell on leaving the dining-room, which would signify that tea should be brought into the drawing-room, which is not done until the gentlemen leave the dining-room. When the ladies leave the dining-room they go direct to the drawing-room, where coffee is at once brought to them.

The usual way is for the footman to carry a silver tray or salver, on which are placed small china coffee cups, those of the shape called 'Trembleuse' are very much the best, as the saucer is so deep in the centre that the cup fits so far into the socket that no shaking is

possible. A small silver, china, or silver gilt spoon is placed on each saucer. On the tray or salver are placed a silver or china jug of cream, the same of hot milk, and a silver or china basin of candied sugar.

Coffee may be poured into the cups before the tray is brought in, which the footman hands to each guest, and they will add sugar and cream according to their tastes; sometimes the butler carries on a salver a silver coffee-pot, and pours out the coffee as each guest takes it; sometimes, particularly in large country houses, each guest pours out their own coffee, the servant holding the tray for them with the cups.

The guests after dinner disperse themselves into groups or 'tête-à-tête' couples, and so commune pleasantly.

A clever hostess will generally so arrange that some one or more among her guests should play or sing, so that there may be a break in what would otherwise prove perhaps a monotonous evening. There should be light and shade in everything, and a little singing or music at a dinner party is like a touch of sunlight across the shadow of a picture by Rembrandt, which brings into full view the beauty of the picture, so is music much to be desired at these entertainments.

It may not always be so pleasant for the person who plays or sings, but they must take consolation in the thought that they are rendering a great service to the guests, and fulfilling their duty to 'their neighbour.'

Sometimes cards are played after dinner, whist, ecarté, etc.; but this is seldom done at large dinners in London, as people are in

a hurry to 'rush off' to some concert or ball. When they are played in London, the hostess should tell her guests beforehand of her intention.

At ceremonious dinners, the time before leaving, say from half-an-hour to an hour, is generally employed in conversation, without music or cards.

Now with regard to conversation at dinner parties.

At dinner, if a lady and gentleman go into dinner together, it is quite optional whether they converse with their neighbours or with each other only. It would be in the best taste to talk to your neighbours; if you knew them before, of course you would do so; if you were not previously acquainted, there are plenty of topics for conversation common to everyone, on which you could address some remarks to them, and so make their evening pass pleasantly. A series of 'tête-à-têtes' all round a dinner table are no doubt charming to those chiefly concerned, but hardly agreeable to the rest of the guests, who have no one to talk to in a similar way.

At dinner, do not dash into the conversation with 'Oh! I say,' when someone far better informed than yourself has got 'the Speaker's eye,' but wait until time and opportunity serve for you also, and then say what you have to say.

People do not like forwardness at dinners, more than anywhere else; although, at the same time, a reasonable amount of conversation is expected from you, and do your best to make it interesting, even if it is not actually brilliant. That is a talent given to comparatively few people; but strive to soar above the ordinary common-place level, or you will speedily find

that you may count your invitations to dinner as being like 'angel's visits,' few and far between. Especially where ladies are concerned, treat them with chivalrous politeness and most courteous manners; not as if they were beneath your notice, as so many young men of the present day do.

It is not etiquette always to talk of yourself and your belongings. 'I did this; my father thinks that; my mother is lovely; my sisters dance so well,' and so on through the whole scale of your 'sisters, cousins, and aunts.'

Believe that any other subject is more interesting than yourself, and you will probably be right in so doing; the chances are that no one will disagree with you. Do not rashly speak disparagingly of any absent persons, or you will run the risk of taking away the character of your neighbour's 'nearest and dearest.'

In a word, be discreet—if you can.

Let it not be said of you as Horace says of a voluble talker,—

> 'He said,
> Or right or wrong what came into his head.'

Rather profit by Delile's advice, who says,—

'A wise man reflects before he speaks; a fool speaks, and then he reflects on what he has uttered.'

Do not always be making jests, they may have a painful effect upon many of the guests.

Burton observes,—'A blow with a word strikes deeper than a blow with a sword; and certainly there are many men whose feelings are more galled by a calumny, a bitter jest, a libel, a pasquil, a squib, a satire, or an epigram, than by any misfortune whatsoever.'

Do not be a gossip, it is an evil trade, and breaks more reputations than ever it mends.

Sheridan tells us,—'There are a set of malicious, prating, prudent gossips, both male and female, who murder characters to kill time; and will rob a young fellow of his good name, before he has years to know the value of it.'

And last, but by no means least, do not indulge in cruel scandal; do not be of the number of those of whom Swift says truly,—

'Nor do they trust their Tongues alone,
But speak a language of their own;
Can read a Nod, a Shrug, a Look,
Far better than a printed Book.
Convey a libel in a Frown,
And wink a Reputation down;
Or, by the tossing of the fan,
Describe the Lady and the Man.'

Remember L. E. Landon's pathetically true verses,—

'A whisper broke the air—
A soft, light tone, and low,
Yet barb'd with shame and woe;
Now, might it only perish there
Nor further go!
Ah, me! a quick and eager ear
Caught up the little-meaning sound;
Another voice has breath'd it clear,
And so it wander'd round
From ear to lip, from lip to ear,
Until it reach'd a gentle heart,
And that—*it broke!*'

If people would only bear in mind these simple rules, society in general, and dinner parties in particular, would be far more agreeable than they usually are.

Guests leave in whatever order they please. No hard-and-fast rule can be set down as far as their leave-taking is concerned, as so much de-

pends upon their plans for the rest of the evening. In the season, most of them would proceed to one or more concert, party, or ball, so that they would take their leave of their hostess at different hours.

Ten-forty-five is the average hour for leaving. Those of the guests who have carriages would tell the footman what time they required them, and, on their arrival, the butler would announce them to each guest in the order of their arrival; those who have no carriages, would ask the hostess if a cab might be ordered for them.

The hostess's permission to ring the bell would be asked by any lady who desired to know whether her carriage had arrived, and, when given, one of the gentlemen present would at once ring the bell, and make the necessary inquiry. Each guest as they leave would shake hands with the hostess, who would rise from her chair for that purpose.

To omit this act of courtesy on the part of a guest, would be to exhibit a total want of good manners, just as much as etiquette forbids all those present to walk round the room, making ceremonious adieux to all assembled, whether acquainted with them or not.

Friends, if standing or sitting near each other, would shake hands; acquaintances in passing each other would say good-night; and those whose acquaintance was very slight, perhaps only dating from that evening, would only bow civilly to each other.

A gentleman who had only been introduced to a lady at a dinner party, would make her a bow when she left, but would not offer to shake hands with her, unless she held out her hand first.

The host would conduct the lady of highest rank down stairs, and would wait in the hall while she put on her cloak in the cloak-room, then he would give her his arm and conduct her to her carriage, making a bow and shaking hands as he wished her good-night.

Then the host would escort the lady next in rank to her carriage, or if there is a near relation, or a son of the house present, he would conduct some of the ladies to the carriages, while the host was doing the same.

No *gratuities* are ever offered by gentlemen to the butler, or by ladies to the lady's-maid in attendance.

Etiquette forbids such a thing; it would be in the worst possible taste to attempt it.

Etiquette requires that those who have been invited to a dinner party should call at the house where they have dined before a week has elapsed.

Neighbours and new acquaintances should in the country be asked to dinner, unless anything specially prevents it, within a month from the day when the first call has been paid; within the ensuing month the return dinner should be given.

The first evening of a large party in a country house, the guests are usually sent in with due regard to the rank and precedence; on subsequent evenings so much formality is not observed. In some houses the ladies choose one evening, the gentlemen the next, who shall escort them to dinner; in other houses they draw lots.

Either are good plans, as they obviate the necessity of having the same companion for a week, maybe longer, which arrangement is sometimes very pleasant, sometimes very much the reverse.

Extra arrivals each evening would make precedence necessary again, as lots and choosing your partners, if I may so express it, for dinner, would be too unceremonious a way of arranging matters to meet the requirements as to rank, etc., of a very large country house party; and as at each of these reunions there are sure to be some who think a great deal of the respect due to them, it is as well, indeed it is simply a matter of etiquette, to conform to them.

In most country houses, also at London dinner parties, the butler usually brings in a tray with brandy and whisky, seltzer, soda-water, and ice, in case any of the guests wish to partake of anything before leaving.

Finger glasses filled with water, peppermint water, or water with a slice of lemon in it, should *always* be handed round after 'prawns,' 'shrimps,' or 'crawfish,' so that the guests may dip their fingers in, then wipe them on the *serviette*, to get rid of the fishy smell.

Brown and white bread and butter should always be served with all these fish, also when 'plovers' eggs' are in season, with them also.

Awnings should always be provided at large dinner parties, and also on all occasions even when an awning is not considered necessary. 'Carriage rollers' should be provided; they are put down by the footmen prior to the dinner party, so that the guests should step upon them on getting out of their carriages, which prevents their feet getting damp, and their dresses dirty. Red cloth is only laid down when Royal guests are expected; an awning then is also imperatively necessary.

CHAPTER II.

BREAKFAST—DÉJEÛNER À LA FOURCHETTE—FIVE O'CLOCK TEA.

'Quantities of small round tables were arranged about the room, each for two people only.'
'MOLLIE DARLING,' *by Lady Constance Howard.*

'Now stir the fire, and close the shutters fast,
Let fall the curtains, wheel the sofa round;
And while the bubbling and loved hissing urn
Throws up a steaming column, and the cups
That cheer, but not inebriate, wait on each,
So let us welcome peaceful evening in.'—*Cowper.*

'The loaf will be one of that order which says, by its appearance "You may cut and come again."'—*Helps.*

BREAKFAST is essentially a country-house meal, and to be enjoyable should always be served 'sans cérémonie.'

The moment people make a solemn entertainment of it, the whole charm of it is lost.

Its attraction should consist of its informality.

In London, except among gentlemen, who are often late risers, no one asks their friends, relations, or acquaintances to 'breakfast.'

In a large or small country house, it is part of the necessary observances of the day,—of the duties to their guests entailed upon themselves

by host and hostess, and to make it an agreeable meal to them, should be the effort of their hosts.

In some country houses breakfast is a meal which may be enjoyed any time between nine-forty-five and eleven o'clock. Where 'family prayers' are held, it usually follows immediately after they are over.

Etiquette demands that either host or hostess should be present at breakfast, certainly both when the party comprises any royal or celebrated personage, or where those assembled are of very high rank. When the guests are only relations or very intimate friends, then it would be permissible for the hostess to breakfast in her own room if she wished. When breakfast becomes the most agreeable meal, is when people drop in just when it pleases them, and can talk or be silent just as the humour takes them.

Tea and coffee are both necessities at breakfast, and often chocolate and cocoa, brown and white bread, cream, milk (hot and cold), butter, jam, honey, marmalade, fancy bread and cakes, with muffins in the winter, are the usual viands provided in large country houses.

Where the means of the host are more limited, a more simple style of entertainment would be correct. A few flowers carefully disposed upon the table always look well.

Tea and coffee are either dispensed by the host at one end of the table and the hostess at the other, or else by the butler at a side table, and handed to the guests on a silver salver, the servant saying,—'Tea or coffee, ma'am?'

In some houses the tables are arranged for two people only, and then each have a small tea-

pot and one of coffee, and people help themselves. This is an excellent plan.

On the other hand, in some houses breakfast is laid upon a large table, as dinner or luncheon would be served, and then it becomes a very stiff proceeding. A side table, well laden with cold meat, game (when in season), potted fish, ham, tongue, etc., should always be provided, and plenty of hot dishes, such as kedgeree, devilled-chicken, kidneys, eggs and bacon, broiled ham, cutlets, sausages, etc. The most agreeable way is for the gentlemen present to wait upon the rest of the guests, but sometimes a row of powdered footmen, marshalled by butler, groom of the chambers, etc., form an imposing phalanx, who quite destroy, by their well-trained solemnity, all freedom and comfort as far as breakfast is concerned.

There is less etiquette observed at breakfast than at any other meal.

Everyone sits wherever they like, without reference to rank or precedence.

The gentlemen do not give their arm to the ladies to conduct them to breakfast; each person as they arrive takes the seat they prefer.

It is not so necessary to try and make conversation at breakfast as at other meals, as so early in the day people are less inclined to conversation,—more occupied with their letters and newspapers than they are later on.

Letters are either placed on the sideboard, so that each person on entering can appropriate those that belong to them, or the host opens the post-bag and distributes the contents to his guests. When all have finished, one of the gentlemen would open the door for the ladies, who

would leave the room without any order of precedence; or etiquette allows that each person, when they have finished breakfast, may leave the room without reference to the rest—whether they are still eating or not.

At breakfast the hostess would inquire of her guests in what manner they would like to pass the morning until luncheon time, as a country house, to fulfil its mission, should emphatically be 'Liberty Hall.' When such is not the case, the hosts are seldom favoured with a second visit from those who have once been their guests.

At breakfast most of the good things are placed *upon* the table, which enables those present to help themselves, and then pass the dishes on to the rest of the company.

Next in the order of the proceedings comes 'luncheon,'—'Déjeûner à la fourchette' or 'le lunch,' as the French call it.

Unlike breakfast, people in London send their friends invitations for this meal; and, during the London season, most people receive two or three or more guests each day to lunch after their morning drive, ride, or walk in 'The Ladies' Mile' is over.

These invitations are either given verbally by a lady meeting a friend, to whom she says,—'Will you come and lunch with me to-day, at two o'clock?' Or by a written invitation,—

DEAR MRS B.,

If you are disengaged, will you give me the pleasure of your company at luncheon next Thursday, at two o'clock?

Believe me,

Yours sincerely,

MAY SMITH.

Or some people are always 'At Home' on Sundays or a given day in the week, at luncheon, so that their friends and acquaintances may drop in when it suits them, without any special invitation.

This is very convenient, though perhaps somewhat trying to the 'chef' not to know exactly for how many persons he must provide, but that is a slight difficulty which a good manager soon disposes of, and when the house is a popular one, it soon becomes easy to calculate pretty accurately the number of guests who are likely to put in an appearance on each occasion.

If you ask your friends to luncheon, do not arm them downstairs as if they were incapable of walking alone, but let them come as they please, and sit where they like.

No precedence is observed at a luncheon party, *except* when Royalty is present; and the host does *not* give his arm to the lady of highest rank, but when luncheon is ready, the butler throws open the door of the drawing-room, and announces, 'Luncheon is ready.' (This announcement follows immediately after a bell has been rung or a gong has been sounded.)

The host, or hostess, if there is no host, then says, 'Shall we go to lunch?' and the guests leave the room, and adjourn to the dining-room.

In some places, the servants stand in a row in the room or passage leading to the dining-room, and when the guests have taken their places, they enter the room and proceed to hand them the different dishes.

When they have done this, they take up their positions behind the guests' chairs, so as to be in readiness to change the plates, bring them other dishes, etc.

The butler hands the plates to the footmen, and then proceeds to pour out the wine, etc.

In large houses, both in London and the country, luncheon is often served like dinners, 'à la Russe.' But in smaller establishments, with less servants and pretension, or where the guests are on less formal terms, the different dishes are placed upon the table, the guests help themselves and each other, and the host undertakes the principal part of the carving.

Then the wine is placed upon the table, and the guests pass it round the table.

At these informal luncheons, the host dismisses the servants after the covers have been removed, and only rings for them again when the next course is ready to be partaken of.

A small hand-bell is placed by the host, or the bell is connected to his chair by a cord passed along the floor, or in many modern houses an electric bell is used.

A 'dumb waiter' is very useful. It is placed by the host's side, and holds pickles, sauces, etc., so that they are handy when wanted.

Luncheon tables are, as a rule, not very much ornamented ; a silver Cup, and specimen glasses with flowers, being sufficient.

Coffee is always served after luncheon, in the drawing-room, and liqueurs are also brought for those of the guests who like to take them.

The butler pours the coffee into the cup as each guest takes it from the tray or salver presented to them by the footman.

Hot and cold milk, cream, and sugar candy are always served with coffee, as everybody does not like 'café noir.'

At luncheon, if some of the guests have finished

first (which must happen when there are a great many people present), they remain seated until everyone has done, and all leave the room together.

It is *not* etiquette for each person to get up and leave the table the moment they have partaken of all they wish.

Finger glasses are *never* used after luncheon.

Conversation should be, as far as possible, general,—it is not like dinner, tête-à-têtes are more usual then.

Claret and sherry are the usual wines drunk at lunch, and pale ale and porter. Port after lunch. Some people take brandy or whisky and soda or seltzer, or other mineral waters. Some prefer champagne or hock.

Fruit is generally the conclusion of luncheon, but no other kind of dessert.

Biscuit and toast are usually provided, as many people eat them in preference to white or brown bread.

Soup is sometimes served at luncheon, and fish, but it usually consists of roast, or boiled, or stewed joints, entrées, dressed fish, sweets, and sometimes savouries.

Luncheon should always be an unceremonious meal, unless some particular reason exists to the contrary, in which case it becomes an entertainment like a dinner party or a ball, and would be given on the same scale of magnificence and hospitality.

Banquet is the more correct term when it is a question of public luncheons, given for instance at the opening of a bridge, laying the foundation stone of a church, opening an hospital, or any semi-official occasion; to these, formal invitations

would be issued, and perhaps a month's notice would be given.

The invitations would be as follows:—

The Mayor and Corporation of D.
request the honour of
Mr and Mrs G. Brown's
Company at a Banquet at the Town Hall at D.,
on the 4th of May, at 2 o'clock,
to celebrate the Opening of D. Bridge.
R. S. V. P.

Etiquette would be strictly observed on such an occasion, as to precedence, and an immediate answer would be sent by those invited of acceptance or the contrary.

At lawn tennis, archery and croquet parties, large luncheons are usually given, which fact should be mentioned on the card of invitation.

In London, in houses where 'carte blanche' to come and go is *not* the order of the day, a week's verbal or written invitation is generally considered long enough.

Luncheon is a form of hospitality that commends itself much to the minds of most hostesses, as at very little expense, and still less trouble (as a rule), it enables them to receive and show hospitality to a large number of friends and acquaintances, to whom they might otherwise find it impossible to show civility.

It is a meal to which elderly ladies, 'country cousins' coming to town for a few days' shopping, single ladies, and very young ones can be invited; and when a fair proportion of gentlemen are present, so much the better.

People can be asked to lunch that for hundreds of reasons it might be impossible, inconvenient, or undesirable, to invite to dinner.

Where a hostess gives 'carte blanche' to her friends to come to luncheon whenever they please without any further invitation, gentlemen, as a rule, are more disposed to accept the hospitality than ladies, the former being more diffident of accepting this informal kind of invitation.

At a formal luncheon, where the guests are asked by an invitation card or letter, the hostess would ask equal numbers of ladies and gentlemen, as it would be of material importance that such should be the case, for ladies are generally in the majority when the invitation is a permanent one, and, therefore, gentlemen when invited in the same way should make a point of going without standing upon ceremony. No hostess but what welcomes the advent of a gentleman at lunch, whether she knows he is coming or not, as they are acquisitions then, and would be ready to see that the ladies have what good things they wish. They can take any vacant place; no particular politeness is necessary with them.

When a lady arrives the hostess must show her a certain amount of attention; she must indicate a seat to her at the table, and tell one of the gentlemen present to offer her the different dishes, wine, etc., and make himself agreeable and conversational while luncheon lasts.

Two o'clock is the usual hour in London during the summer, one-thirty in the winter.

In the country, one o'clock is the time, as a rule, to allow of guests riding, driving, etc., before their five-o'clock tea.

When the invitation is a formal one, although not absolutely imperative, good taste requires that the guests arrive within a quarter of an hour of the hour specified.

It will be a breach of etiquette to be half-an-hour late.

No hostess should wait for any guest *after* a quarter of an hour has elapsed.

In some houses, both London and the country, where the daughters are old enough to do so, they *dine* at lunch with their governess, whether strangers are present or not, but it is a mistake that they should do so.

The presence of girls not yet out is embarrassing to all the guests present; topics of conversation that may be discussed by older persons must either be eschewed when they are present, or else indulged in just the same, which is very injurious to young girls and children. Everyone pities the governess, who, in her turn, looks forward to these ordeals with dread, and wishes herself anywhere but where she is; in a word, silence, shyness, general discomfort is the order of the entertainment, until the order for the children's release comes, and leaves their elders free to enjoy gossip, scandal, etc., to their heart's content.

When a lady or gentleman arrives at a house for lunch without previously making known their intention of so doing to the hostess, and simply acting on the general invitation he or she has received, they would inquire of the servant whether their hostess was 'at home' and visible; and they would wait until the servant had ascertained; but where previously invited, this would not be necessary, the hostess having already told her servant the number of guests she expected. The guest, on the door being opened, would walk in, merely observing, 'Her Ladyship expects me to-day.'

The servant then precedes the guest to the drawing-room, the usual place of assembling, if he arrives before the specified hour for luncheon; if that time has passed, then the guest is conducted direct to the dining-room, where the hostess would shake hands with him or her, and make a general introduction to those already present, introducing him thus,—

'Lord D., Lady E., Mrs B., and Miss W.,' thus saving three distinct and formal introductions, and so setting all the guests at their ease at once.

Luncheon should be punctual, a quarter of an hour being the outside grace allowed between the assembling of the guests and the announcement of luncheon.

Those who do not arrive in that time, will have to submit to the ordeal of walking into lunch, enduring the stare of many pairs of inquisitive eyes.

Hence punctuality is a virtue to be cultivated, particularly when the person invited suffers from shyness, that bugbear of many.

The butler announces 'Luncheon is ready, My Lady,' or 'Luncheon is on the table,' when the servant is a parlour-maid, as this is a simpler way than the preceding method.

On this announcement being made, the hostess would turn to the lady of highest rank present, and observe, 'Shall we go downstairs? luncheon is quite ready.'

The lady so addressed, with her host, if he was present, would walk to the door, talking to the host as she went downstairs; the other ladies would follow her, without regard to precedency, except when they were all strangers

to each other; the ladies having all left the room, the hostess would follow, and the gentlemen in their turn would follow her.

It would be a great breach of etiquette for ladies and gentlemen to go down to luncheon arm-in-arm,—that is only done at dinner parties, or when escorting a lady to supper.

The ladies go down by themselves, sometimes two or three in a row, the gentlemen follow them in like manner; but on arriving in the dining-room, each gentleman takes a seat by a lady's side, or between two ladies.

It is perfectly optional whether the host (when there is one) is present at lunch or not; when he means to be present, he either comes into the drawing-room, and shakes hands with his guests before luncheon is announced, the hostess introducing him to those of the guests with whom he is not already acquainted. Thus, 'My brother,' or 'My husband,' 'Lady M.,' or he joins them after they have sat down to luncheon, the reason for this being that gentlemen are often out at lunch time, and guests not being sent in in couples as they are at dinner, his presence is not a necessity; he may appear or stay away as he feels disposed. Of course, when the luncheon is a formal affair, his presence is imperative.

The hostess sits at the top, the host at the bottom of the table, as at dinner; the guests where they please, although, as a general rule, the lady of highest rank sits next to the host, and the hostess has the gentleman of highest position next to her.

A polite excuse would be made by the guest who arrives after the others are assembled, when

he had made his way up the room to the hostess, and shaken hands with her. If the late guest were a lady, the hostess would rise and advance to meet and welcome her; if a gentleman, she would remain seated, simply shaking hands cordially with him.

The wine at luncheon is decanted, the decanters being placed upon the table; the butler fills the guests' glasses, and then replaces the decanters; when the servants do not remain all luncheon time, the guests help themselves.

'À la Russe' is the proper manner to serve large and formal luncheons; in more intimate gatherings the dishes are placed upon the table, the host and hostess carving and helping the principal dishes.

Both ways are good.

The simplest way is to place the joints upon the 'buffet' or side-table, while the entrées, soup, game, fish, poultry, vegetables, sweets and fruit occupy the table.

Serviettes are 'de rigueur;' no hostess should, even from economy or any other reason, ever deny her guests these absolute necessities.

The bread is placed in the serviette, and the usual cover for each person consists of three knives, two large and one small, two large and one small fork, a dessert spoon, with a table spoon, when soup is served; a tumbler and two glasses—one for sherry, the other for claret. When hock is drunk, some people use regular hock glasses, others drink it in claret glasses.

Fish knives and forks would be unnecessary, and a 'mayonnaise' or entrée of fish would be eaten with the usual large dinner fork.

Small knives are used for butter and cheese, which, with toast and biscuits and small salad, should be offered to the guests at the end of the repast.

For half-an-hour to an hour is the usual time for luncheon. Much depends upon the number of the guests. The host and hostess would do their best to make the conversation general, so that no guest should feel neglected or alone.

It is equally fashionable for the servants to remain in the room during lunch, or for only a part of the time. In large houses, where a great deal of state and ceremony is observed, the former is usually the case; but the most agreeable is for the servants to disappear when the guests have been helped to the various joints, vegetables, and wine, and then the rest of the dishes are presented to the guests by the gentlemen assembled, and the sweets, etc., are helped by the host and hostess. When this is not the case, as at a formal dinner party, the servants hand round each dish in succession.

The host, or gentleman nearest the door, opens it for the ladies to pass out, which they do much in the way in which they entered it, the hostess being last. The hostess gives the signal by attracting, with a smile or word—rising as she does so—the attention of the lady present of highest rank.

The gentlemen follow the ladies when there is no host present; when there is, they remain with him for a few minutes, and then rejoin the ladies in the drawing-room.

If the host is not particularly engaged, he returns with his guests to the drawing-room;

but it is a matter of inclination, and not an imperative civility, whether he does so or not.

Twenty minutes to half-an-hour is the longest time guests would remain after the adjournment from the dining-room, and on returning to the drawing-room, the ladies would, in as quiet a manner as possible, put on their gloves and veil, which they take off in the dining-room before sitting down to lunch; they would also remove warm winter cloaks or wraps in the hall, but *not* their bonnets.

The gentlemen take their hats into the dining-room with them, except at large luncheon parties, when they leave them with their gloves and stick, or umbrella, in the hall.

The servant announces to each guest the arrival of their carriage (when they have one). Ladies having carriages desire their coachmen to return for them from three to a quarter past.

If a lady requires a cab, and has not desired her servant to have one ready at a certain hour, she would ask her hostess's permission to have one called for her when she was ready to leave.

When the hostess has shaken hands with her guest, she would ring the drawing-room bell, or request one of the gentlemen present to do so for her, that the servant might be in readiness in the entrance-hall to open the door for her, and call up her carriage or cab.

The guest would shake hands with the ladies and gentlemen present that she knew best, and take leave of the rest with a general bow, which includes by its civility everyone else present.

An innovation of modern times comes next on our list of entertainments, namely—'Five-o'clock Tea.' In country houses it has always been an

established custom, and is a pleasant, informal meal.

Nothing is more agreeable than a cosy room, with shaded lamps and a bright fire, with cheery people to laugh and talk, pretty women to pour out the tea, and handsome men to hand the same, with bread and butter, cake, muffins, etc., to each fair lady in turn.

'Five-o'clock Tea' makes an agreeable break between luncheon and dinner, and is welcomed by all, whether ladies who have been riding or walking, or just arrived from a journey, or by keen sportsmen after a day's shooting or hunting.

In many country houses it is the custom to have 'School-room Tea,' to which all the guests are bidden; they come, or not, as it pleases them. In some houses, the hostess only receives a few intimate friends in her boudoir, but most generally tea is served in the drawing-room, or library, or hall, when the latter is arranged as a sitting-room—often the case both in London and the country.

The usual way is to have a low table covered with a pretty cloth embroidered with, say 'poppies, wheat and cornflowers.'

On this should be placed the teapot, cream, and milk jugs, sugar and slop basins, cups and saucers, each having a teaspoon, and plates.

Another table has plates of brown and white bread, little cakes, scones or muffins, in the winter, and jam, honey or marmalade.

When guests are expected from a journey it is usual to add sandwiches of game or potted meat, and to have a tray with sherry, brandy, and seltzer on another table for those who prefer it to tea.

The hostess would pour out the tea, saying to each guest,—'Do you take sugar?' and 'Will you take cream or only milk?'

Then she hands the cups to the gentlemen, who, in their turn, hand them to the ladies who are sitting about the room in groups.

Conversation would be general at 'five-o'clock teas,' as the number of guests does not generally admit of 'tête-à-têtes.'

The gentlemen would hand the cakes, etc., to the ladies in the same way as the tea, saying,—'May I give you some cake or muffin?' at the same time seeing that each lady had a plate. Plates should *always* be used at five-o'clock tea, just as much as they are at any other meal. There can be no possible reason why they should not be—people cannot put their cake or scone in their saucers, nor on the table, as that would be very vulgar—therefore plates are an imperative necessity; also slop basins, as no one likes the dregs of a previous cup of tea left in their cup if they wish to take a second.

Knives are only used for *cutting* a cake, not by each person, unless toast is provided, with butter, jam, honey, or marmalade, when they are necessary to spread these condiments.

Serviettes are *never* used at five-o'clock tea. Hot water to replenish the teapot should be sent up in an urn, a silver or china kettle, or a jug with a silver or plated top; it is sometimes put in a silver jug, but it is not a good plan as the water so soon gets cold in them. The teaspoons should if possible be silver, and sometimes teapot, sugar-basin, cream and milk jug, are in silver, as also the sugar-tongs; where this is too expensive, all china takes its place, in

which the service is either all one pattern or else 'harlequin.'

Scones, muffins, buttered toast should be served in dishes with covers to keep them hot.

Salt should always be sent up, as many people eat it with bread and butter, etc.—a small silver muffineer is best for it.

China or coloured venetian glass dishes are best for butter, jam, etc.

Some people add mustard, cress and radishes, but this is not generally done.

The footman would place the tables in their proper places, cover them with the tea-cloths, and then carry in a tray with the various things needful.

The butler would place them on the tables, and then they would both leave the room, as it is not usual for servants to wait upon the guests at these meals; they wait upon each other, which is far less formal and much more agreeable.

Where no men-servants are kept, the parlour-maid would do exactly the same.

'Five-o'clock tea' in London is a very different thing. Ladies like it extremely; gentlemen, as a rule, detest it most cordially.

Generally say fifty ladies and five gentlemen is about the average at these assemblages, so that the ladies are all powerful, being in such an overwhelming majority.

The reason is this, ladies like them because at 'five-o'clock teas' they form new acquaintances, meet their favourite friends, make numerous plans for further meetings, and future interchange of civilities and entertainments; and, although as a rule few gentlemen put in an appearance at 'five-o'clock tea' in London, considering this form of

gathering too insipid; if they do honour it by their presence at rare intervals it is either because they want to meet a particular lady, or as a compliment to a popular hostess, one at whose house it is the correct thing to be seen, and where absence would proclaim that they were not on her list of friends and acquaintances. Yet, ladies are always ready, even in the middle of the rush of the London season, to look in at 'five-o'clock tea' for twenty minutes or half-an-hour, if they cannot remain longer, in the course of their afternoon drive.

The refreshment of a cup of tea, whether in summer or winter, is at all times an agreeable and welcome one.

Invitations to 'five-o'clock teas' are either given verbally, by the intending hostess saying to any friend or acquaintance, lady or gentleman, whom she meets and wishes to invite,—

'Will you come to me to-morrow, Mrs Green, at five o'clock, and have a cup of tea? You will find a few mutual friends.'

Or else invitations are issued on *an ordinary visiting* card, not on the cards used for 'at homes' or 'balls.' The following is the correct form to use:—

The Countess of D.
Mrs Walter Robinson
At Home,
Four to Seven—Thursday, June 21st.
2 *Buckingham Gate.*

the word 'music' would be added if any, whether amateur or professional were to be provided, and the letters, 'R. S. V. P.,' signifying 'Réponse s'il vous plait,' or 'an answer is requested,' where one is wished for.

'R. S. V. P.' would be written on the right-hand corner of the invitation card, when such is the case, and where these letters are put, an *immediate* answer should be forwarded; at the same time it is unusual to require an answer, as it is generally of no consequence how many people avail themselves of such an invitation, or what numbers are conspicuous by their absence.

If, however, any of those invited are aware, when they receive the card, that it is quite certain they cannot accept the invitation, it would only be a mark of courtesy to send excuses at once.

Strict etiquette does not require this civility, but good-breeding and politeness, such as those ought to possess who go into society, would make it a matter of course.

'Five-o'clock teas' may be classed under three distinct heads, as they are varied in the number of guests invited to them.

Both invitations and replies can be sent by post, or if a lady is out driving it is customary that if she needs an object for her afternoon drive, she should make a list of her proposed guests, and leave at any rate some of the cards herself.

Cards should be left by those who have been present within a week of the tea.

At ceremonious teas, it is usual to give a fortnight's notice; for smaller ones the invitation should be sent out about a week before; for very small teas, a couple of days' notice is sufficient.

Some ladies, for small teas, are at home a given day each week; for instance, all the Tuesdays in May, or all the Fridays in July.

This is a very good plan, as it admits of people choosing the week most convenient to them, so that if one Tuesday does not suit, the next or the one following may do so.

A ceremonious tea consists of from fifty to a hundred and fifty or two hundred guests; when this number have been invited, it is customary to provide some amusement for them, such as vocal or instrumental music, with amateur and professional performers; the music should be as good as possible, though not important enough to be actually a 'concert.'

The semi-ceremonious tea numbers forty to a hundred people, then recitations, good amateur talent, vocal or instrumental, is enough to amuse people and take off any formality and shyness. I think the most agreeable teas consist of ten to twenty-five people, who all are more or less acquainted, then general conversation or tête-á-tête chats take the place of music, or any other form of instructing and amusing people, intimate friends, not merely acquaintances, and comparative strangers, forming the majority of these 'sans gêne' gatherings.

It would not be etiquette to put 'five-o'clock tea' on the card of invitation; if the hostess invited a guest personally, she would use the words 'afternoon tea;' she would not say, 'Will you come to a kettledrum?' that expression is obsolete; the correct term for 'five-o'clock tea' is 'At Home,' except when spoken of in conversation or verbally, then they would be mentioned, and allusion made to them as 'five-o'clock tea,' just as a reception of a few friends after dinner is always called an 'At Home'; never should 'evening party' be printed or writ-

ten on the card of invitation; society recognises no such sentence with regard to the invitation to such an entertainment, although in talking to a friend it would be correct to say,—'I am going to a party at the Duke of B.'s to-night,' never, 'I am going to an At Home at H— House.'

Terms correct in conversation would be incorrect, pedantic, and show ignorance in the matter of a written or printed invitation.

The name of the *host* does not appear on the invitations to 'At Homes' or 'five-o'clock teas.' The *name of the hostess only*, not the united names of the host and hostess, appears upon the cards.

In sending an invitation, the hostess would include the husband of her guest in the invitation as follows:—'Mr and Mrs de L'Isle' would be written at the right-hand corner of the visiting-card; where it is a father and daughter,—'Colonel and Miss or the Misses F.'

The sons in a family would receive separate cards of invitation; thus, 'Lord G.,' or 'The Hon. B. Turner;' and where there is a whole family to be invited, it would be 'The Duke and Duchess of C., and Lady D. M.,' or the 'Ladies M.'

If only a mother and daughter, or daughters, 'Lady C. and Miss C.,' or the 'Misses C.,' if the wife of a baronet or knight; if a Marchioness, it would be 'The Marchioness of W. and Lady C. H.,' or the 'Ladies H.;' a Countess, the correct term is, 'The Countess of G. and Lady H. R.,' or 'Ladies R.;' a Viscountess, 'The Viscountess L. and Honourable Mary B.,' or 'Honourable Misses B.;' the same for a

Baroness when she is a Peeress in her own right, such as Baroness Burdett Coutts, Baroness Berners, Baroness Bolsover, etc.; when such is not the case, it would be 'Lady F. and Honourable E. V.,' or 'Honourable Misses D.,' unless there were only one daughter, when it would be 'Honourable Miss D.'

Titles are recognised on invitation cards, but complimentary denominations, such as K.C.B., K.T., etc., are *only* written on the envelopes in which the cards are sent, *not* on the cards themselves.

Cloak-rooms are only necessary at very large formal teas, when the dress of the ladies is more magnificent, and probably a long velvet coat in winter, or a light dolman in summer, is thrown over the wearer's dress in the carriage, which she is glad to lay aside while having her tea. At small teas it is not necessary, as rooms are less hot and more empty, and the dresses of a more simple description.

The hats, sticks or umbrellas, and overcoats of the gentlemen, at small or large teas, are always left in the hall, when a servant takes charge of them until they leave.

When those who have been invited arrive, they walk straight into the house, without asking is 'Lady B. at home?' as they know that such is the case.

Except at large teas, when the names of those present appear in the *Morning Post* next day, it is not correct for a lady's servant to give her name to the servant who answers the door, and the house door should be left open until all the guests have arrived, or each person would have to ring the bell. The only time when it

is allowable to station a servant on the steps, who rings as each guest arrives, and says, 'Coming in,' is in winter, when an open door for so long a time would make the house cold, and be disagreeable to those already assembled.

Red cloth is never put down at any party, whether ball, concert, theatricals, at home, five-o'clock tea, *except* when Royalty is present.

An awning should *always* be provided, whether it is an afternoon gathering or an evening party, as a protection against bad weather.

When visitors are ready to leave, they give their names to the servant, who stands by the door in readiness, he passes it to the lady's footman (if she has one), who departs in search of her carriage, and announces it when it comes up; or when there is no footman, the linkman shouts out the name, and calls it out on the arrival of the carriage.

At 'teas' and 'at homes' the hostess does not ring for the door to be opened for the guest who is leaving, or for the carriage to be called, but the guests descend into the hall, where the servants of the house call the carriages as they are requested to do so by those present.

Owing to the short time that ladies, as a rule, remain at 'five-o'clock teas,' carriages should always be kept 'waiting;' and those invited to the tea remain in the dining-room, taking refreshment, or stand in the hall alone, or chatting to their friends and acquaintances until they hear their carriage announced.

If a gentleman were present when a lady was waiting for her carriage with whom she was acquainted, he would politely offer her his arm and conduct her down the steps to her carriage;

he would assist her to get in, and if he knew her well he would shake hands with her; if he was merely an acquaintance of recent date, he would make her a low bow only, as the carriage drives off, not offering to shake hands unless the lady showed a wish to do so.

Refreshments at ceremonious teas are always served in the dining-room, and a long buffet is placed at one end of the room, behind which stands the lady's maid, etc., who pour out the cups of tea and coffee, and hand them across the table to those who ask for them, replenishing the cups when necessary.

The lady's maid is always present on these occasions, as well as the Butler and footman; the Butler sees that the gentlemen have claret cup, wine, etc.

The tea and coffee should be in silver urns, and the buffet prettily decorated with the flowers that are in season, fancy biscuits, brown and white bread and butter cut very thin, plum, seed and pound cakes, and macaroons and sponge cakes are placed upon the buffet, while sherry, champagne, and claret cup, lemonade, ices, fruit, potted game, sandwiches, and in the summer, china bowls heaped with strawberries, and dishes of whipt cream, and in the winter 'maroons glacés' are all placed upon the centre table.

Plates are *always* provided—ice plates for the ices, 'which should be both cream and water with waifers,' and small plates for fruit, with a place for the pounded sugar.

Tea in the dining-room, whether the party is large or small, is the most convenient; it saves carrying all the necessary paraphernalia upstairs. If the number of guests is very small, it might

look unsociable to assemble in the dining-room, as it would leave the hostess alone, she not being able to quit her post until the majority of the guests had arrived.

Therefore, at very small and intimate teas, the refreshments are served in a small boudoir, or ante-room, or where there are two drawing-rooms in the inner one of the two.

The refreshments are of the same character as at the ceremonious parties, but on a much more pretentious scale; teapots are used instead of urns; fruit and ices are not provided. The hostess pours out the tea and coffee, assisted by her daughter or daughters if she has any, and the gentlemen present hand the cups and the cakes, etc., to the rest of the ladies, and then help themselves to wine, or cup, as they may wish. At teas served in the drawing-room, the lady's maid and butler are not present. At formal teas, the servants or the maid on the arrival of each guest would inquire if they would take tea or coffee, and if they wish for either, would show them into the dining-room, where the guests would partake of refreshments, and then the servants would usher them into the drawing-room.

It is more courteous to proceed upstairs immediately on arrival, and to take tea or coffee after you have made your bow to your hostess.

The servant precedes the guests up the stairs.

At large teas, the hostess receives her friends at the drawing-room door, or on the landing; she shakes hands with each guest on arrival, whether she is previously acquainted with them or not, or in the case where a friend has asked her for an invitation for some lady or gentleman who is anxious to be present at her party.

She stands just in the doorway, the door remaining open all the time, the contrary being the case at small teas, when the hostess receives her friends within the room, advancing a few steps to meet each new arrival.

Unless a hostess is lame or very old, etiquette requires that she should move about the room among her guests, and see that they have someone to talk to, that they have tea, etc., talking with each person for a few minutes.

Her daughter or daughters would help her in like manner; no hostess would remain seated in one particular seat all the time, unless she was too lame or infirm to move about.

It is etiquette for ladies to move about the rooms at afternoon teas, and speak to their particular friends and acquaintances; there is no necessity for them to remain transfixed to one spot, *unless* they wish to do so, or the conversation they are engaged in is very absorbing.

Those ladies who are already acquainted would take this opportunity of speaking and making some polite or necessary remarks, but general introductions at 'five-o'clock teas' are not usual, only occasional ones, where the hostess thinks that two people would value such an introduction when they are likely to appreciate such an acquaintance, where the acquaintance has been desired by the lady, or by both, or some reason of similar importance.

In a formal, or semi-formal manner, the hostess, if she judged it wise to do so, would introduce some of the ladies present to each other, but she would never do so unless she was quite certain beforehand that they would have no objection to the introduction.

Then she would say, with a view to drawing the ladies into conversation, 'Lady Z., I don't think you know Lady L.,' when the ladies would acknowledge the introduction by a bow; or, 'Mrs V. and I were talking about the first night of Romeo and Juliet, are you going to it, Mrs D.?' In the same way, the hostess, if she saw Mrs D. knew no one of the gentlemen present, she would say, 'May I introduce Lord N. to you, Mrs D.?' at the same moment bringing him with her to the lady she addressed, who would smile and bow. Lord N. would then say, 'Will you let me get you some tea?' he would not say 'May I get you some refreshments?' that would be very vulgar indeed, and if Mrs D. consented, Lord N. would offer her his right arm, and would conduct her to where the tea was served.

The hostess would be very particular that the ladies of highest position present were escorted to tea in the intervals between music, singing, conjuring, recitations, or whatever amusements she had provided for their benefit and amusement, and would introduce gentlemen to them, if there was no one by at the moment that they were acquainted with, that they might then show them this politeness of society.

The host, if there is one, would take the ladies of highest rank to tea.

All the gentlemen are expected to be constantly escorting ladies to tea, so they do not remain in the dining-room many minutes, therefore seats as a rule are not provided, as they remain there so very short a time; gentlemen conduct the ladies back to the drawing-room when they have finished their tea, as it would be a great incivility on the part of a gentleman

were he to leave the lady alone in the dining-room, or let her find her way upstairs without his escort.

Having found her a seat, he would make her a polite bow, and proceed to escort some one else to tea. Should, however, the lady not wish to return to the drawing-room, the gentleman would remain talking to her until her carriage was announced, when he would escort her to it.

Several ladies would, at the suggestion of the hostess, go to tea together, when the gentlemen were in the minority; their hostess would say a few words of civil excuse for their absence.

Punctuality is not necessary at 'five-o'clock teas,' the hour named allowing the guests to come when they like, and leave when it pleases them—some stay a long time, others only a few moments; it entirely depends upon their inclinations and motives for being there. Few, if any, remain the whole three or three hours and a-half specified on the invitation card. Sometimes the latest arrival stay the shortest time; at others, the earliest leave after a few minutes, from five to six being the most popular hours for arriving. People going on to other 'teas' in the same afternoon, as often happens, would either come earlier or later than these hours to allow of fulfilling both engagements.

Gentlemen generally stand about the room talking to the ladies at these parties when taking tea or wine, etc.

If a gentleman saw a lady with an empty cup in her hand, he would politely put it down for her, otherwise the lady would place it on any table near to her.

Cream and sugar are handed to each guest by the gentlemen, as a matter of course. It would

not be etiquette for the hostess to inquire if her guests take them ; ladies would ask for a second cup of tea if they were thirsty, but it would be against etiquette, and look peculiar, if they did not take tea or coffee, and asked for chocolate, milk and soda, cocoa, hot milk, cider, or some beverage not usually served at tea.

If they did not like the refreshment provided, without entering into any explanations they would simply say, 'No tea ; thank you very much.'

A lady intending to eat ices, cake, bread and butter, fruit or sandwiches, *would* take off her gloves, but *not* if she simply had tea or coffee without eating anything.

Etiquette does not make it imperative that guests should take leave of their host and hostess at 'five-o'clock teas,' unless it were late, and few people were left, in which case these guests would, as politeness required, make their adieus to their hostess, and if it were their first visit to the house, or the hostess were a recent acquaintance, or happened to be talking to a guest on the landing, standing in the doorway, or coming back to the drawing-room from tea, then etiquette requires that the guest who was leaving should take his leave of her, with a few civil words of thanks.

Except on these occasions it is not usual to do so.

Conversation, when there is 'music or singing' at afternoon teas, should be indulged in in a low tone, so as not to disturb or annoy those who are doing their best to amuse the guests, at least guests should *try* and look as if they were listening to the performance, even if they are not ardent votaries of music.

No gratuities at this or any other entertainment to be given to the servants.

CHAPTER III.

RELATING TO 'BALLS,' BOTH PRIVATE AND PUBLIC, ALSO AFTERNOON DANCES, AND WHAT TO DANCE, AND HOW TO DANCE IT.

'The music, and the banquet, and the wine,
The garlands, the rose—odours, and the flowers,
The sparkling eyes, and flashing ornaments,
The white arms and the raven hair.'—*Byron.*

'Come and trip it as you go,
On the light fantastic toe.'—*Milton.*

SUBSCRIPTION balls and county balls come under the head of public balls.

The former are usually held in cathedral cities, large watering-places, and many in London for various charitable purposes.

For all these, vouchers have to be obtained from the lady patronesses, *except* at those given in the country, when people simply pay so much as the price of their admission, which also includes refreshments and supper.

'Cinderella dances,' beginning at eight and ending at twelve o'clock, are now a favourite kind of amusement in London during the winter months, up to Lent.

Only light refreshments are provided at 'Cinderella dances,' such as tea, coffee, lemonade, claret cup, sherry, cake, sandwiches, biscuits.

County balls are held for local charities generally, and there is hardly a town in the United Kingdom that does not boast of its county ball—certainly not one with any pretensions.

It is an unusual event, and is much looked forward to by all who care about dancing.

Public balls in London are not much patronised, except in the winter, as the number of private balls given during a London season quite precludes the possibility of attending those not given by society.

'The Caledonian Ball,' the Somersetshire, Yorkshire, and Wiltshire are the favourite public balls in London.

They are always held during the season. All the principal ladies and gentlemen connected with these different counties make a point of attending them, as they are always held for the local charities of these counties, which often benefit considerably by the sums received from them.

They are held, as a rule, at Willis' Rooms, and vouchers for them have to be obtained from a patron or patroness.

One or more fancy quadrilles are always danced at them, two always at the Caledonian, some of the principal patronesses forming the committee, and undertaking their formation, the fancy dresses and uniforms adding much to the beauty and brightness of the scene.

Hunting and county balls go together.

November begins 'County Balls,' which continue without interruption until Lent.

They are attended by the aristocracy of the

neighbourhood, and by the professional classes of the town itself.

The stewards generally consist of the principal members of the aristocracy and the county families resident in the county, at the head of the list, and then the members of the professional classes who attend close the list.

By having representatives from all classes, each steward can make the county ball agreeable to his own particular friends.

Stewards wear some badge to distinguish them from the other gentlemen present, a knot of ribbon, a coloured rosette, etc., so that if a steward sees a lady or gentleman without partners, by virtue of his office he may introduce people to them, *without* being previously acquainted with them.

On no other occasion could a gentleman introduce a friend to a lady with whom he is not already acquainted.

Stewards at a ball make introductions, if requested by complete strangers to do so, although it is always best, if possible, not to do so without some knowledge of the person introduced.

The old office of 'Master of the Ceremonies' is consigned to oblivion; it no longer exists; it has never been recreated, and never will be; a steward is the nearest approach to its duties of modern times.

Introductions at balls should, if possible, always be made by people themselves acquainted with those they present to each other.

The wishes of the lady should be consulted first, as it might happen that she was averse to the gentleman; if she is agreeable, then the gentleman should be considered.

Then the friend or acquaintance makes the introduction.

If a lady simply wishes to dance, and is indifferent as to whom she may dance with, then it would be unnecessary to ascertain the lady's wishes previous to introducing the gentleman.

At the same time tact is necessary, or the results may be unpleasant. A contemptuous bow from the lady, and a refusal to dance, or a marked distaste on the part of the gentleman.

'Class' and 'clique' reign pre-eminent at county balls; sometimes a red cord is drawn across the room to divide it into two, but now-a-days it is only done to prevent collisions in very long, crowded rooms. Formerly it was done to separate the higher classes from the professional ones, but that distinction is maintained without any outside aid now, and in no 'gathering' of people is 'class' more observed than at a county ball.

There certain laws exist; like the laws of the Medes and Persians, they 'alter not;' it is not necessary to write them down, for they are present in the minds of all those assembled, and are as patent to them as if emblazoned in letters of gold and colour, framed and hung upon the walls for everyone to read.

It would exhibit a want of knowledge of the social 'code' accepted at county balls, where there is a 'set' for each class; to break or infringe any of these rules, a breach (and a grave one) of etiquette would be the consequence.

People are not fond of being snubbed, therefore no member of one set would attempt to invade another or higher set than his or her own.

The aristocratic element—the county families,

patronesses, and stewards, always take their places at the top of a ballroom in a quadrille.

If a couple of a lower set, or strangers, were to take this place, they would probably be mortified by having a cold shoulder turned upon them, or a cool stare, as much as to say, 'Who are you?' vouchsafed to them from those whose rightful territory they had so rashly and unwisely invaded.

Probably the 'vis-à-vis' would walk away, leaving the unlucky delinquents in possession of the field for the moment, but obliged speedily to beat an ignominious retreat, as quadrilles cannot be danced without a 'vis-à-vis;' or, if the couple stood their ground, they would soon be made aware of their mistake, by the appearance of the 'vis-à-vis,' already secured by those who had a right to dance at that end of the room, when there would be nothing for it but to retire, with what composure they might.

To avoid such disagreeables, let each set keep to themselves, unless requested to do otherwise, which would be often done, if the patronesses wished to be on friendly terms (as they should be) with those who are socially in an inferior position to their own—and, after all, rank is an accident of birth.

Young ladies should always return to their chaperons after each dance (although, now-a-days, they do so far too seldom), or at any rate after they have had refreshment, or sat out one dance.

It is usual for young ladies to tell their chaperon when they go down to supper; it is very bad form to remain away for several dances, and makes people talk, which is best avoided.

Neither should a lady and her partner walk up and down the room between the dances; it is in better taste to take one turn only, or to find seats at once until the next dance begins.

That dancing is a pleasant way of passing a few hours, hardly anyone will be found to deny.

It has always been a favourite pastime, and it has proved the arena in which many have won deserved applause and admiration.

What says the 'old masque?'—

> 'Lovest thou music?
> Oh! 'tis sweet!
> What's dancing?
> E'en the mirth of feet.'

And certainly where this 'mirth' is lacking, people dance like sacks of coals, heavily, and their performence is not agreeable to themselves or their unhappy partners in the 'merry dance.'

Many of the old dances are indeed dances of the past. The mazourka, the polka-mazourka, the gavotte, the minuet, all are lost in oblivion, although of late there has been an attempt made in Paris to revive them, for which all the leading dressmakers have been preparing special costumes.

But it soon died out; it was an excuse for a new dress, and this freak of 'old things made new' was a perfect boon to the dressmakers.

Modern dress and gait are not suitable to these relics of the old 'régime.'

They suggest hoops and powder and patches, and ought never to be danced except by those suitably attired.

We can't imagine the same couple dancing the 'Boston lurch' and then a minuet! Shades of the illustrious dead forbid it!

A stately measure, dignified deportment, slow and graceful steps, are all connected with the latter dance, and unless these are observed, true success and excellence will never be obtained.

Do not dance at all unless you are competent to do so. People imagine that because such or such a dance is danced, they can, without the smallest previous knowledge or care, attain to that which it takes years of careful labour on the part of those who have made dancing a profession to attain to. But they do not succeed, and they do not deserve to.

Careless work is unworthy of every man and woman. If dancing is to be indulged in, like all else in this world, it ought to be thoroughly well done to the full extent of the ability of each person who enjoys this delightful amusement, otherwise it becomes an offence against the accepted canons of good taste.

If it is necessary to be taught to read and write, how equally necessary is it to learn to dance; which, to do well or ill, affects not only yourself, but your partner and those who look on also.

True, some people dance *naturally*, others again acquire the art with difficulty.

Those who do not know how to dance should take lessons until they are perfect, so as not to inflict society with an exhibition of their performances, until they are fit to appear in ballrooms.

In valsing, also in the far-famed 'polka,' Germans excel; the French dance well, and so do the English; and, if they are where good music is to be obtained, they usually end by dancing beauti-

fully, as they have good ears and a natural sympathy for music.

What can be prettier than to see a couple valsing, who understand what valsing should be?—say to one of Strauss's or Waldteufel's delightful valses.

There are various styles of valsing now-a-days, such as 'the New York dip,' 'the Boston lurch,' which are wonderful to behold; but the correct 'valse' is the 'Deux Temps.' The 'Trois Temps' may just be tolerated. There is nothing like the former.

No pitching and rolling like a ship crossing the Bay of Biscay, running up against one unhappy couple, to rebound with renewed force against another; no kicking of the feet; no unsteady steering; no certain collision, but dancing as it should be.

A certain start, smooth gliding steps from feet that never leave the ground (no feet in valsing ought ever to *leave* the floor; perfect valsing means sliding along like swans sailing upon the surface of a calm lake); steady steering; no interference with others, just a turn of the wrist, a dropping of the hand for a moment (and, to an experienced dancer, that is enough); no black bruises; no grazed arms and elbows as a lasting mark of the fray; no doubtful steps, beginning with a slide and ending in an ignominious collapse—in short, no anything but perfect valsing, which is worth looking at and worth indulging in.

Then the reverse of the picture.

What do you think of the man who invites a young lady to dance a valse with him, he never having been taught?

She, all unknowing what fate has in store for her, accepts, and regrets her weakness to her dying day. They start, at least they try to do so; I beg his pardon, for he cannot get his feet to start at the same time hers do; from the first they are not agreed, but finally, after a valiant effort, they are off.

They do not get far, for the gentleman is evidently afraid of the unknown dangers that may await him if he is rash enough to undertake a journey down, what seems to his excited fancy, the interminable length of the room, so he wisely stays where he is. He gets under weigh under the chandelier, and he revolves slowly, as if treading upon eggs, under the shade of the friendly lights, until after a few minutes his partner, who is more tired than if she had walked ten miles, besides being made the laughing-stock of the whole room, suggests that she would like some lemonade, mentally vowing that nothing shall ever induce her to dance with him again.

Then he tries to stop; that is now almost as difficult as starting; but finally, gasping with excitement, and as unsteady as if he had been drinking, he succeeds in conducting his luckless partner back to the safe haven of her chaperon's protection.

'Oh! what a dreadful man!' his partner exclaims, the moment his back is turned. 'Why does he not have some dancing lessons?'

So this is all he gets for his pains, when a little knowledge would have saved him from making such an absurd sight of himself, and, worse, of his partner.

It is the height of impertinence for men and

boys to presume to dance without ever having been taught.

In round dances, people pause frequently; they do not tear round and round the room until the music stops; that would be terribly vulgar.

Resting during a Valse, a couple would not stand arm-in-arm—it would be the worst style to do so.

A lady should never allow her partner to hold her hand up in the air when valsing, or hold it against his left side, or swing it up and down like a pump-handle; and it is opposed to all rules of etiquette, that if her dress is too long, he should assist her to hold it up while they are dancing.

Ladies intending to dance should wear *short* dresses, unless they mean only to dance Quadrilles, when long dresses look much more graceful.

No couple should stand arm-in-arm during the pauses of a Quadrille, or should a gentleman whirl his partner round like a top, at the conclusion of each figure.

The quietest possible demeanour should characterise the dancing of a Quadrille—*no steps*, above all.

It is a dance but little in favour in this century.

It is too quiet and dull for the rapid ideas of the nineteenth century; and yet a Quadrille, properly danced, is always a pretty sight.

Take, for an instance, the opening Quadrille when Royalty is present.

If I may be permitted humbly to say so, watch the quiet, dignified grace of H.R.H. the Princess

of Wales, the magnificent, stately carriage of H.R.H. the Duchess of Teck, and then you will acknowledge that a Quadrille, so danced, is the most perfect performance possible — it leaves nothing to be desired.

The Lancers is an agreeable dance, but it, alas! too often degenerates into a romp, particularly the third and last figures, especially when it is a set of sixteen. In the last figure, some people will insist upon dancing round and round, as if dancing a galop, which is a breach of recognised etiquette not to be overlooked, as no such thing is ever done in society any more than it is in a quadrille.

You take your partner's hands, turn once in time to the music, and return to your places.

Country dances are great fun, and, where a 'Cotillion' is not danced, they generally terminate a ball in a country house, or else 'Sir Roger de Coverley' ends the festivities.

A Cotillion, properly led, is a very pretty dance, and the figures now-a-days are varied every day, so that there need never be any monotony about it. Presents are always given, more or less valuable, and bouquets for the ladies, and button-holes for the gentlemen.

The Schottische and Varsoviana are now relegated to tenants' balls.

The Tempête is always popular, the 'Swedish dance' is another new dance much in favour among young people, and Reels and the Highland Schottische are much danced.

And last, but by no means least, there is the far-famed Polka.

For years, many mothers tabooed the Polka altogether, and objected to their daughters danc-

ing it; but this prejudice has, and I think with justice, become obsolete, and the Polka is the popular dance of the day.

There is nothing objectionable in a Polka, if well danced, any more than there is in a Quadrille—nothing is pleasanter.

The swift steps the length of a room backwards, the steering between steady couples (to whom 'the back step of the Polka' conveys no more meaning than Hebrew and Greek to the majority of nine out of every ten persons who witness it), the rapid turns, the quick reversing of step, the rush from one end of a ballroom to the other, until the final rest in a shaded nook as a reward.

Ah, me! no one should ever attempt to dance it unless he and she can honestly dance it as I have described, and then they will know what happiness means for a few brief seconds.

It is the worst style possible to 'reverse' when valsing or dancing a galop.

Valses, Polkas, Lancers are the dances of the present day; any others are too slow and stately for modern gait, dress, and ideas; if any attempt at reviving them is made, it never lasts after the first blush of novelty has passed away.

Like Chippendale, Battersea enamels, and old Brocades, they belong to 'the days that are no more,' and no amount of trying will ever resuscitate them.

A few years ago, 'Programmes' were hardly ever used in London; now they are very often, and they certainly are a very great convenience, and people in society appreciate them very much.

At a county or subscription ball, they are

invariably provided, and sometimes the designs for them are very appropriate and pretty.

In London they are handed to the guests on arrival by one of the servants; at public balls they are usually put upon a table in the entrance-hall, and people take one as they arrive.

Public balls often are kept up until a very late hour, later than is usual in London, and they begin much earlier, half-past nine being the usual time, but fashionable people never remain until the end of a public ball; it is etiquette for them to leave about two-thirty; though, sometimes they remain a little later, if the party numbers many young people fond of dancing.

It is bad taste to remain later than the hour named.

No cards of invitation are ever taken to *private* balls, except sometimes to a 'bal masqué,' and then, not unless people are requested by their hostess to do so.

Persons attending a military, or a hunt ball, take their cards of invitation with them, as a guarantee that they have been really invited, and they are handed by them to a sergeant or servant on arrival.

People are supposed to know this without being told; to prevent mistakes, it is sometimes requested on the card of invitation that they will do so.

At all public balls people take with them the cards they have received in exchange for their vouchers.

For private balls, the invitations are generally sent out about three weeks beforehand, although in the case of 'impromptu' dances, of which

there are many given at the end of the season, a few hours' notice only can be given.

These 'impromptu' dances are often the pleasantest.

The invitation cards are sometimes small, sometimes large, sometimes printed in black, sometimes in gold; and some people add a monogram, or coronet at the top of the card. They are the usual 'At Home' cards, with the addition of 'Dancing' in the right-hand corner. R.S.V.P. is usually added, though people seldom pay attention to that; but in cases of a small dance, it is only polite to do so, as it is disagreeable to the hostess not to know how many people to expect.

The only difference in small dances or large balls, is the addition of the words 'small' or 'small and early' printed on the cards. The form of invitation is always the same, and no matter how magnificent the entertainment may be, the word 'ball' is never printed on a card.

The only time it is ever used would be in a friendly note, *written* by the lady who was about to give the dance, to a friend, then the lady would write,—

'Will you come to my "ball" or "dance" on such and such a date?' using the words 'ball' or 'dance' according to the scale of magnificence in which it was to be given.

The name of the host never appears on the card of invitation to a dance or ball, all the invitations are issued in the name of the *hostess* only.

If the host is a widower or bachelor, then the cards are sent out in his name; if he is a widower with a grown-up daughter, or a bachelor with a

sister who is old enough to be out, then the cards are sent out in their *joint* names.

Thus—

The Earl of C. and Lady Anne B.
At Home,
Tuesday, July 17th.
23 *Berkeley Square.* Dancing.

It is not etiquette to 'request the pleasure of,' or 'the honour of,' Mrs C.'s company at a ball or dance, except at military or hunt balls, or bachelor balls.

A lady giving a ball or dance, dispenses with this formula; the word 'Dancing' on the card, the date, and sometimes, at small dances, the hour being filled in at the proper places, and the name of the guest being written at the top.

This is all that is necessary.

Persons new to society, or those who have been living in the country pending the coming out of their daughter or daughters, generally enlist, in the latter case, of some friend, in the former, the good offices of some lady of higher social position than their own, when they wish to give a ball or dance, especially if it is given in London.

The wife of a rich man could not make her husband take a magnificent house in London during the season, and then issue invitations for a princely entertainment, solely by virtue of the inexhaustible depths of her husband's purse.

Her rooms would be empty if she did.

The course a lady should adopt in this case, or if her acquaintances were not fashionable enough, or their number limited, would be to ask some lady whose visiting list extends to all those who ought to be invited, to invite for her

the majority of the guests; all the hostess would then have to do, would be to send cards to all those on the list sent her by her friend, adding, 'with the compliments of the Marchioness of R.,' that being the name of the lady who was assisting her, and whose name would ensure the attendance of the desired guests.

If a lady or gentleman is desirous of obtaining an invitation to a ball given by a lady with whom he or she is unacquainted, the correct thing is to ask a mutual friend to be kind enough to procure an invitation.

It would be a gross breach of etiquette to ask for an invitation to a ball given by a lady with whom they were unacquainted, *except* through the medium of a mutual acquaintance. Even though many of their relations and friends might be going, that would give them no right or claim to be invited; it is a matter to be decided by the list of people already asked, and the hospitality of the hostess.

Even if the acquaintanceship be of the slightest, a lady or gentleman could ask for a card for his or her friend to a ball given by any lady with whom they are acquainted; it is only where the lady giving the ball is a *complete* stranger to them, that people must enlist the sympathies of friends in their favour.

In London, people are always very late in arriving at a ball, generally because they are dining out first; ladies are earlier in arriving than gentlemen, who think from twelve to one o'clock quite time enough to put in an appearance.

Those who are fond of dancing, or who have some special attraction, arrive betimes.

In London, the usual time is from eleven to half-past, in the season, ten to eleven in the winter; half-past nine to ten is the time in the country, and guests should arrive within an hour of the time specified on the invitation, when any particular hour is named.

When it is not, it must be left to the good will and pleasure of those who are invited what time they appear.

The guests are received by the hostess at the head of the staircase, in London, as balls there usually take place upstairs.

In the country the ballroom is often on the ground floor, in which case the hostess would receive them at the door of the ballroom.

No precedence is observed in a ballroom, except sometimes on going down to supper.

The hostess shakes hands with each guest as they arrive, whether she is already acquainted with them or not, as being in her own house; it is etiquette for her to do so.

She would also introduce her husband and children to any of the guests not acquainted with them, saying,—

'May I introduce my husband to you, Lady M.?' or, 'Mabel, my dear, let me present Mr A. to you.'

On no account would a lady and gentleman ascend the staircase, or walk into the ballroom arm-in-arm; on arrival it would be a dreadful thing to do, and would be thought extremely vulgar.

Ladies always enter a ballroom first, and shake hands with their hostess; the gentlemen must never *precede* them, but always follow them into the ballroom.

The contrary would have a very bad effect,

and would be extremely discourteous on the part of the gentlemen.

The ceremony of opening a ball, which means the hostess or one of her daughters dancing the first Quadrille with the gentleman of highest rank present, is seldom practised in London, except when Royalty are present.

At Country balls it is usually observed, as it makes people less shy, and dancing is enjoyed with more enjoyment, after the formality of the opening Quadrille is over.

At balls honoured by the presence of members of the Royal Family, or a foreign Prince or Princess, it is etiquette to wait for their arrival before dancing commences.

If the guest were a Royal Prince, he would open the ball by dancing a Quadrille with his hostess or her daughter, or whoever was doing the honours.

If a Royal Princess were the guest, she would open the ball with her host, they having the lady who received the guests as their 'vis-à-vis.'

Royal guests are always received by their host and hostess at the entrance of the house, and by them conducted to the ballroom.

The Royal guests, on arrival, would shake hands with their host and hostess, who would respectively make a low bow, and a deep curtsey.

A Royal Princess would enter the ballroom first, leaning on the arm of her host; a Royal prince would follow with the hostess.

The same etiquette exactly would be observed on the departure of the Royal guests as upon their arrival.

Introductions to Royal guests are only made

at their request; general introductions are not etiquette, and are never made to them.

If a Royal Princess wishes to dance with any gentleman present, the equerry informs him of the Princess's wish, and conducts him to the Princess.

No stranger would ask a Royal Princess to dance, on any account whatever; the host is the only person so privileged.

When a Royal Prince wishes to dance with any lady at a ball, who has not been presented to him, the equerry informs her of the Prince's intention of dancing with her, and he conducts her to the Prince, saying, as he does so, 'Mrs G., sir,' or 'Miss L., sir.'

The Prince bows and offers the lady his arm; the lady curtseys and takes it.

It is not etiquette for the lady to commence a conversation with a Prince; she would wait to speak until addressed by him.

It is not etiquette to dance a Valse or Polka while a Prince or Princess are dancing, unless specially requested by them to do so, and then, only a few couples at a time should do so, and these only the best dancers.

Red cloth is always laid down when Royalty is expected, and awnings are 'de rigueur' in summer and winter in London at all balls and dances.

It is customary for a bouquet to be presented to a Princess on arrival.

Nearly all ladies now-a-days carry large bouquets in their hands at balls.

They either match the flowers on their ball-dresses, or are of the same, or a contrasting colour, to the dress.

Leaders of fashion in their own sets specially follow this fashion, and it is considered the extreme of fashion to have bouquets made of rare flowers, such as red and white roses in December, violets in July, or anything else that costs money, and is very choice and expensive.

Gentlemen nearly always have a flower in their coats, and a rose, some carnations, or a gardenia brighten up wonderfully the sombre black of their usual attire.

A flower, and a pretty stud or studs, are the only means they have of smartening themselves up.

Grey or white kid gloves are always worn by gentlemen at all balls or dances.

At Hunt balls, gentlemen always wear the coats of their respective Hunts, and on all occasions white waiscoats are worn by gentlemen, whether at balls or dances.

At a 'Bal Blanc,' the ladies are all dressed in their *white;* dresses, shoes, gloves, flowers, ornaments, all are white; the hair is powdered, and they carry white bouquets; the gentlemen wear white gloves and waistcoats, and have white flowers in their button-holes.

At a 'Bal Masqué,' the ladies wear dominoes and masks; 'loup' is the French word for them, and they are removed or not at the pleasure of the wearer, though it is usual to unmask after supper.

A pretty domino is a very pretty thing, and ladies take a great deal of trouble to order one out of the common.

Very few 'Bal Masqués' are given in English society; abroad they are a favourite form of entertainment.

Gentlemen who go to balls—that is to say, 'dancing men,' as a matter of course ask the daughters of the house to dance; it would be simply an act of courtesy to do so, and one that no gentleman would neglect.

At every ball, to each gentleman's lot a certain amount of 'duty dances' are sure to fall; when they are over, they are free to choose such partners as please them best, for the remainder of the evening.

In London, as a rule, all the guests at a ball or dance are more or less acquainted, therefore the hostess need not trouble so much to find partners for the young ladies, except in the case of young ladies enjoying their first London season.

The hostess would use her own discretion with regard to any introductions she might consider it necessary to make; she is not expected to make any unless she judges it wise or kind to do so.

In the country it is different.

The majority of those assembled in a country house, 'the house party,' in fact, are certain to be well known to each other from meeting each other every day in London, but among the invited guests there will be a large proportion of guests who are complete strangers to those staying in the house.

For these the hostess should exert herself to provide suitable and agreeable partners; she should take particular pains to do so where the 'young ladies' invited are concerned, or they will pass a dull evening, or feel neglected and shy, a state of things that ought never for a moment to be allowed.

A hostess should consider her guests, more especially those who are strangers, before anyone else, before her own family and special friends, and they equally with herself should do their best to second her efforts, and make the dance a great success.

An enormous amount of that rare gift 'tact' is needed on the part of a hostess, to make balls and dances pass off successfully, especially in the matter of ascertaining which of the gentlemen present would appreciate her desire to provide him with partners.

Numbers of gentlemen who go regularly to balls and dances only look on; they much prefer talking and watching others dance, while they entirely decline doing so themselves.

No hostess would be guilty of the mistake of asking a gentleman to dance against his wish and inclination; if a gentleman wishes to dance, he would request his hostess to introduce him to some of the guests that he was not previously acquainted with.

At military balls, the regimental band usually provides the music; for county balls, such bands as 'Gates'' at York, 'Mount's' at Canterbury, etc., would officiate; while in Dublin, 'Liddell' charms all hearers, and in London he does the same, as do also 'Messrs Coote & Tinney,' 'Prout,' 'The Hungarian Band,' etc.

The decorations of a ballroom must necessarily vary according to the time of year, and whether it is a military, hunt, or subscription ball, or private one.

For Military balls, the walls are usually decorated with 'guns, swords, bayonets, helmets, bearskins, dirks, claymores,' according to the

different regiments represented, while sometimes the colours of the regiment make a trophy in the centre of the wall at the end of the rooms, flanked by drums and trumpets.

At Hunt balls, foxes' heads and brushes are the chief ornaments; and at subscription balls, many coloured flags, intermixed with mirrors and flowers, form the usual decorations. Sometimes the walls are draped with coloured calico, with wreaths of evergreens and flowers, and candles in sconces.

Care should be taken that where candles are used for lighting a ballroom, they should be so guarded by glasses that it is impossible for the wax to drop on to the dresses and coats of those present.

Gas, or electric light, are the best means of lighting a ballroom.

In the summer, and where expense is no object, nothing is prettier than masses of shaded roses; or the walls may be covered with rhododendrons, the fireplaces filled with ferns, and the staircases and entrance-hall a mass of the same.

Place pyramids of ice among the flowers on landings, and little lamps about six inches high, with rose-coloured shades.

Sometimes rooms are decorated entirely with white flowers, sometimes with nothing but geranuims; hanging baskets descend from the staircase, and are hung from invisible wires across the ceilings.

In the spring, all primroses, all violets, or the two mixed, or all hyacinths, these make lovely decorations.

In the winter, holly and misletoe, camellias and chrysanthemums, look best.

The tea and supper rooms should have similar decorations; in the latter, as much gold and silver plate as you possess, and blocks of ice down the centre of the table; and it is very 'chic' to have the supper 'menus' painted with whatever flowers are predominant in the decoration of the rooms.

When the butler has informed the host or hostess that supper is ready (the usual time for serving it being from twelve to twelve-thirty), the etiquette and precedence observed is very much the same as that for a dinner party.

In the country, people are much more particular about precedence than they are in London, where the host having taken the lady of highest rank to supper, the rest of the guests follow when they please, and with whom they please, quite irrespective of rank, or anything but their desire to be together.

In the country, the hostess would, as far as possible, send the chief of her guests down to supper according to their individual rank, after the host had escorted the lady of highest rank.

Until the host has done this, no lady or gentleman, however hungry they might be, would venture to rush into the supper-room, and by so doing, make a general move in that direction.

To do so would be in the worst possible taste, and would show complete ignorance of etiquette on this point.

At supper, at a ball, see that the ladies have what they require; do not, if you see two or three tired ladies standing, or being nearly squashed in a hungry crowd (and what crowd is so pushing and rude as that of well-bred

people in a supper-room ?), seat yourself on an easy-chair, and eat as much as you want, while they remain looking on with envious eyes ; but make them your best bow, even if you are not acquainted with them, and ask if you may have the extreme pleasure of getting them whatever they need.

This would show your true knowledge of etiquette.

Thus you would establish a character for politeness that would be invaluable to you for the rest of your days.

Model your manners on those of Sir Charles Grandison and Count d'Orsay.

Do not tell clever stories unless you have a keen sense of humour and of the ludicrous.

If you find yourself in the presence of Royalty at a ball or elsewhere, efface yourself altogether (unless there is any especial reason for your being brought into notice), or, at any rate, do not thrust yourself into prominence ; do not gape and stare, as if you had never seen anyone before, and so make an exhibition of yourself that the veriest country bumpkin of the present day would be ashamed of presenting ; do not whisper, and giggle, and point at Their Royal Highnesses ; do not push, and knock, and pinch your neighbours, in your anxiety to get a good front place, and so see and be seen ; and should you be called upon to present a bouquet to The Princess of Wales, or an address to The Prince of Wales, do it with a graceful curtsey, or a low bow, not as if you were bobbing down to recover something you had dropped.

Attend to these simple remarks, and etiquette and you will be on the most intimate terms.

Suppers are of two kinds.

Those where the guests stand at long tables like 'buffets,' and those, by far the most popular and agreeable, where small tables, holding from two to eight people, are provided for the guests.

These are not always possible, especially in small rooms.

Hot soup is always provided, also hot cutlets, both in summer and winter, whether at a sitting-down or standing-up supper.

The scale of magnificence and the extent of the supper depends entirely upon the generosity of the host or hostess, and the capabilities of their purse. No hard and fast rule can be laid down for a ball supper.

I will give a 'menu' at the end of this chapter that can be curtailed or added to, according to people's powers of entertaining, and that, I hope, may prove useful.

A lady would return to the ballroom to her chaperon or friends with the gentleman who had escorted her to supper. She would not go with anyone else, except in the event of her partner for the next dance, if she was engaged, coming to look for her and remind her of her promise, in which case the gentleman who had taken her to supper would make her a low bow and resign her to her partner, with whom she would return to the ballroom.

The same etiquette applies to a gentleman.

He would remain with the lady he takes down to supper all the time she stays there, whether other friends come and talk to her or not, and he would see that she had all she required to eat and drink.

Ladies seldom take off their gloves now-a-

days at ball suppers, the number of buttons now worn rendering taking them off too long and tiresome a task, taking up too much of the short time devoted to eating, especially in the case of young ladies devoted to dancing, who in their early career do not like to miss a single dance; later in life, supper claims more of their attention.

Under no circumstances would a lady remove her gloves when partaking of refreshments, such as tea, coffee, or ices, in the tea-room previous to supper being announced.

Only light refreshments are served in the tea-room, such as tea, coffee, cream and water ices, wafers, brown and white bread and butter, biscuits, cakes, lemon and orangeade, sherry, and claret cup. Sometimes fruit and sandwiches are added.

In country houses, for tenants' and servants' balls, 'punch' is handed round between the dances, say three times in the course of the evening.

In the country, the invited guests are usually intimate friends of the host and hostess, with a proportion of acquaintances and strangers. In London, the terms of friendship are more general between a hostess and her guests, as the circle of acquaintances and the number to be invited is necessarily so very much larger; but whether in London or the country, it is not usual for guests to take leave of their host and hostess on their departure, whether they leave early in the evening or remain late. To take leave of the host and hostess at any ball is not etiquette on the part of the guests.

Two hundred, or two hundred and fifty at the most, is the average number of invitations usually sent out for a ball, except in special cases where

the reception-rooms are on a very large and magnificent scale, perhaps four or five or even more rooms opening into each other, or where dancing is carried on in a large ballroom or corridor specially set aside for that purpose, with the addition of other rooms, and often a garden or conservatory, to take away the pressure of people from the ballroom.

The élite of society who wish to give a good ball, limit their invitations, and refuse to exceed them, very rightly preferring to give two or three smaller balls, which enables them to receive all their friends, acquaintances, and the rest of society in comfort, to crowding them all into one evening, and thus spoiling the success of their ball.

To give a good ball there should be *no* crowd —just enough people to fill your rooms comfortably from the beginning to the end of the evening; and the guests should be so carefully selected (particularly when more than one ball is given) that young people wishing to meet each other should have an opportunity of doing so.

Nothing is so heart-breaking to a young girl as to find that she is invited to a ball on the 12th, while her lover has accepted for the one on the 17th.

A 'great crowd' will never make a 'successful ball,' and those who cram four hundred people into rooms calculated to hold two hundred with comfort, will never benefit by their mistaken idea; all the guests liken it to is an English 'Black Hole of Calcutta,' not a desirable consummation to the toil and expense spent on their entertainment.

The most essential thing of all is to have a ballroom *cool*, and this can only be accomplished by veteran hosts in the delights of ball-giving, and by much care and thought.

If candles can be afforded, they are undoubtedly the prettiest and softest light; next to them ranks the electric light, which is cool; and gas last of all, on account of its overpowering heat.

Those who have gone through some London seasons know what a delight a cool ballroom is, after the hot, impure, choking atmosphere of so many of the rooms they pass their evenings and nights in every night of the week. Ball-goers appreciate modern alterations most thoroughly, and any system of decorating the rooms that excludes air, cannot be too much—too severely censured.

It must be remembered that a large, even a fair-sized London ballroom, is a rare exception; most of them are little more than boudoirs, so that ventilation and a free current of air are really absolute essentials to health and comfort in them.

The best way is to remove the *windows* altogether, also the *doors;* a door in a ballroom. whether opening into or out of the room, is dreadfully in the way; and the extra air obtained by doing this is simply invaluable. Whenever there is a conservatory or a passage window they should be left wide open; pretty curtains can be so arranged that they do not exclude the air, while at the same time they prevent people staring in at the dancers; high blocks of ice should be placed in every nook and corner where there is room for them, also as many ventilators as possible, and neither windows nor

balconies should on any pretext whatever be covered in.

It is an absurd custom, which happily is seldom done now. Yards of calico and bunting simply served to make the guests faint, and render the vitiated atmosphere absolutely unendurable; and the end of it was, that scissors were in requisition before the dances were over, and the bunting cut, to enable the guests to breathe.

A few years ago, an enclosed balcony at a ball was an understood thing,—it was the received mode of preparing a ballroom for the evening's entertainment; but, happily for society, it is now recognised that such a proceeding is, as a rule, absurd, and fashionable ball-givers accept the fact, that to fill your rooms with some hundreds of people, with any success and any degree of comfort to yourself or them, ventilation everywhere about the house must be the chief thing thought of and attended to.

No amount of space gained could make up to the guests for the misery and discomfort they endured.

So at last this excluding all air, which was a fashionable insanity, is now relegated to the follies of the past.

When a lady wishes to leave a ball, she is generally escorted to her carriage by some friend or acquaintance; on no account would she be left alone to find her carriage, or with only the footman's help.

In the country the host would generally conduct some of the ladies of highest rank to their carriages; but in London this would simply be an impossibility with so many guests, there-

fore if the host escorted any lady, it would only be one of very high rank, some very distinguished person, or some great friend of his own.

As at dinner parties, *no* gratuities are ever presented to the servants or waiters by the gentlemen, or the ladies' maids in the cloak or tea rooms by the ladies.

All guests who have been present at a ball, should make a point of leaving their cards within the current week, etiquette really requiring that they should do so the next day.

Ladies who have no carriage of their own, often give some small gratuity to the linkman who calls a cab for them, or the gentlemen with them do so. When they have a footman, this would not be done by either of them.

Menu.

For a Supper of 100 *Persons.*

CHAUD.

Consommé de Volaille. Potage Julienne.
Petites Bouchées à la Montglas.
Côtelettes de Mouton ou d'Agneau aux petits Pois.
Sûpreme de Volaille aux truffés.

FROID.

Mayonnaise de Filets de Sole.
Saumon (when in season), sauce verte.
Salades de Homard. Buissons d'Ecrivesses.
Chauxfrois de Cailles. Chauxfrois de Mauviettes. Poulets.
Dinde Truffée. Faisans. Médaillions à la Moderne.
Ballotines de Volaille aux Truffes. Aspic de Foie Gras.
Petits Pains à la Française.
Sandwiches de Foie Gras, Ham, Chicken, Lobster.
Jambons de York. Langues à l'Écarlate.
Galantines de Dinde et de Faisan. Patés de Gibier.
Hure de Sanglier aux Pistaches. Foie Gras en crôute.
Brioche Monpeline aux Apricots. Nougat à la Chantilly.
Meringues à la Vanille. Baba au Café.
Macédoine de fruits. Gelées et Macédoines.
Crêmes Variées. Napolitain. Paitsseries Françaises.
Glaces aux fruits Varies. Fruit de tout espèces.

In London 'afternoon dances' are never given, but in the country, at military or naval stations, watering-places, such as Folkestone, Scarborough, etc., or small towns adjacent to London, they are immensely popular.

Refreshments are the same as at ceremonious large 'At Homes' and 'Five o'clock Teas,' and are served all the afternoon, from four to eight or nine.

The hostess receives her guests at the head of the stairs, as she would do at a ball.

The invitations are issued on 'At Home' cards, the same as for a 'tea,' the only difference being the substitution of 'dancing' for 'music,' and 'four to eight or nine o'clock,' instead of 'four to seven o'clock.'

The words 'afternoon dance' are never either printed or written on the invitation cards, the word 'dancing,' and the hour, speak for themselves.

Ladies remove their cloaks in the cloak-room, but keep on their hats or bonnets, except in the summer, when they would be too hot.

The gentlemen wear ordinary morning dress.

Ladies should wear pretty light dresses, simply made, and with no ornaments except a bracelet and rings, earrings, and locket and chain.

A fan should be carried, and, of course, gloves are a necessity. These dances sometimes form part of a garden party.

CHAPTER IV.

'MUSICAL AT HOMES,' 'AT HOMES,' AND 'RECEPTIONS.'

'Of all the arts beneath the heaven,
That man has found, or God has given,
None draws the soul so sweet away
As music's melting, mystic lay;
Slight emblem of the bliss above,
It soothes the spirit all to love.'—*Hogg.*

'The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus.
Let no such man be trusted.'
'MERCHANT OF VENICE.'—*Shakespeare.*

WHEN 'Musical at Homes' are given, the invitations are sent out by the medium of the usual invitation cards. For instance,—

Sir John and Lady Browne.
Lady Greene,
At Home,
Ten o'clock,
Saturday, June 23.

R.S.V.P. Music.

A particular time is always named: ten o'clock,

ten-thirty, or nine-thirty o'clock; if 'private theatricals' are the order of the evening, instead of 'music,' those words would be substituted.

Where neither are mentioned, it is simply an 'evening reception' or 'evening party,' and is generally a very dull affair.

If the 'evening party' does not follow a 'dinner party,' some form of amusement ought always to be provided for the guests, in the shape of music, vocal and instrumental, professional and amateur.

After a dinner party, the hostess, as a general rule, does not provide any special entertainment for her guests; general conversation, or 'tête-à-têtes' being considered enough, though exceptions of course can be made; and reciting, or ventriloquism, or music, form part of the evening programme.

In many instances, these innocent-looking bits of pasteboard, such as we have described, cast terror and dismay into the hearts and homes of the recipients.

Truly their arrival is a doubtful pleasure.

'Musical At Homes,' whether in the afternoon or evening, are, as a rule, thoroughly uncomfortable entertainments.

If given in the afternoon in the summer, people would be much better and more agreeably employed in the open air, instead of sitting packed together in a hot room, listening, in nine cases out of ten, to music and singing which makes them feel hotter still.

If given in winter, the result is much the same, with the additional charm of the certainty of a cold, possibly an attack of bronchitis, as the result of a plunge into the keen outer air, after

the atmosphere of a conservatory full of tropical plants, which the victims to this Moloch of fashion have been enjoying.

No one knows what to wear at them. Full evening dress, unless going on to a ball, is too smart (I will not say too much dressed, for, alas! an absence of body and sleeve, which should never be seen in the toilette of any 'lady!' is too often the case); a high dress too hot; a long dress in the way; bonnets out of place; and no bonnets in winter means the advance guard of neuralgia, tic doloreux, and the rest of those delightful ailments.

Why will people give these parties, when a dance or ball is no more trouble, very little, if any, more expense, and, to most people, particularly the young, infinitely preferable?

Because, as a rule, the hostess has either 'a sister, a cousin, or an aunt,' whom she fondly believes to be possessed of great musical talent. A Patti, or an Arabella Goddard, at the very least.

Alas! that she should be so often alone in her opinion, as the victims of her hospitality acknowledge with regret for themselves and her.

It is just possible, though not very probable, that these aspirants for musical honours might pass muster in the din of voices which begins simultaneously with their 'song' or 'Valse de Concert,' if, their performance over, really good professional singers, etc., contribute their meed to the programme; but when a hostess has the coolness and assurance to provide none but amateurs for the benefit of her guests, then indeed is her party, as a rule, a sure

and most melancholy failure, besides being literally painful to those of the company who really know and enjoy good music and singing.

Never! never! should a 'Musical At Home' consist of amateurs only!

It is not to be denied that there are many very clever amateurs, ladies and gentlemen, both pianoforte players, singers, and performers on the violin, guitar, etc.; witness the concerts organised by Vicountess Folkestone, when the talent displayed was remarkable, and the execution of very difficult music most creditable to all concerned.

Not even by professionals could greater success have been obtained; but then, such a gathering together of excellence is seldom to be obtained.

Let there be a judicious sprinkling of amateurs, but never a monopoly.

How well we all knew the sort of thing we endure when our hostess whispers 'no professionals.'

First, the lady who desires to be asked to sing, above everything else in the world, and who yet, when the moment comes, is heard to murmur, in an almost inaudible voice, getting pink in the face, with averted head and downcast eyes,—'Oh! I really cannot sing' (quite true, in reality, for no one could call that feeble sound singing—it is an insult to the art), 'I only sing in church. I should break down, I know I should, and that would be so dreadful!'

All the same, after a weak protest, she suffers herself to be led to the piano, casting imploring glances round her, as much as to say,—

'I cannot help myself, but as I must sing, now you shall all hear what singing can really be.'

And the guests do hear, but not in the way the lady means.

Arrived at the piano, she takes ten minutes to take off her twenty-buttoned gloves, another five to settle her voluminous drapery, and after numerous little coughs, and much uncertainty as to her key, she opens her mouth, and you begin to be thankful that your misery will soon be over.

But, alas! no sound is heard.

Try again!

This goes on for about another five minutes, while the guests look here and there and everywhere, so distressed and uncomfortable are they, and then finally she is off.

This kind of performer invariably indulges in sentimental songs. 'Some day, some day, some day I shall meet you,' and others of a like class are her special favourites, and she continues to warble them faintly with, let us hope, satisfaction to herself, for decidedly she gives none to anyone else.

Then there is the performer with unlimited confidence in himself, who shouts forth 'Absent, yet Present' (and you wish cordially for his absence), and who follows this effort by 'Leaving, yet Loving' (only unluckily leave is the one thing he is determined not to do).

Then comes the stout lady, resplendent in gorgeous attire, crimson and gold predominating, with massive gold chains reposing on her ample form, who hurls her song at you as if in defiance.

The slight, timid little man, who volunteers to sing 'Britons never shall be Slaves,' in a voice which, even at his best, never rises above a whisper.

The young lady with dishevelled locks and bright eyes, who clutches her guitar as if she would never part with it again, and so causes it to produce sounds the reverse of harmonious, and the impassioned pianoforte player, with black curls tossed in wild confusion over his picturesque head, collars 'à la Byron,' velvet coat of the most improved description, and an inexhaustible fund of enthusiasm for his art, which results in a series of scales, chords, double notes, and finally a crash as he finishes his painful performance, which makes all and sundry think that an enemy with much artillery at his command is bombarding the house, for to nothing else can the appalling noise be compared. But when the last note is struck, the last verse is sung, what peace! what rest!

Oh! these people are simply an infliction.

Truly the motto of these and such as these ought to be, 'After a storm comes a calm,' for they are undefeated at producing the first.

Under these circumstances, let entertainments called by courtesy 'Musical At Homes,' be very carefully avoided.

Invitations to them should not be accepted, if you wish to preserve your hearing, and your belief in good music and singing.

But should your hostess be a wise woman in her generation (and such ladies, rare as the phœnix, are still to be found), one whom you know has a well-chosen mixture of professionals and amateurs, then you may take her mixture with pleasure, and accept with gratitude, secure in the comforting knowledge that you will be richly rewarded in a way very agreeable to yourself for your amiability in writing that word,

laden with so much meaning for good or evil, but three little letters, 'Yes.'

Do not sing if you have an absence of voice; do not play unless you have been well taught, or are possessed of undeniable genius in that delightful art.

It would be in the very worst possible taste for any of the guests to begin humming and moving their feet as if about to dance, when anyone plays a Valse or Polka at an 'At Home.'

It would at once show the rest of the guests that the person, whether man or woman, guilty of so great an error, had never before found herself or himself in good society, and it would be a grave mistake on the part of the hostess, and an insult to the rest of the guests, for her knowingly to invite them to meet such persons.

It would be patent to all, that the society they were accustomed to was not that of good society, but of a totally different grade, with which ladies and gentlemen would have nothing in common.

There is nothing in the world like really good music, and Montesquieu's assertion that 'Music is the only one of all the arts which does not corrupt the mind,' is as much in force now, as completely true, as when he wrote it.

The guests should arrive about a quarter of an hour after the time specified on their card of invitation; some make it half-an-hour; of course, it is a matter of convenience, and quite optional, when they appear after the time mentioned.

Where a dinner party has preceded the 'At Home,' and any Royal personage or foreigner of distinction has been present at it, or is expected at the reception, or when any person of

public note and importance is to be among the guests, then the correct thing is for the cards to have at the top the words,—

'To meet H.R.H. the Duke of C.,' or, 'To meet Baron de M.'

As at other parties and private balls, the hostess receives her guests at the head of the staircase or the landing, where she would be expected to remain for at least an hour and a half.

She would be assisted by her husband, or son, or some near relation, to welcome her friends, who, after shaking hands with the host and hostess, would pass on into the different rooms, breaking up into groups and 'tête-à-tête' couples, as their fancy or wishes dictate.

The host, or person personating him, would on no account leave the hostess to receive her guests alone, and himself greet them in the concert or drawing-room, but he would remain with the lady of the house, and help her in her arduous task, until the majority of those invited had arrived.

By whatever name they may be designated, 'At Homes,' or 'Receptions,' usually terminate about one or one-thirty on ordinary evenings, at twelve o'clock on Saturdays.

Many persons do not care to keep their horses out late on Saturday nights, therefore any night other than Saturday is, as a rule, more popular.

As at a ball, the hostess would introduce those among her guests to each other to whom she considered such an introduction would be welcome; in the same way, she would present the gentlemen to the ladies, so that they should have

someone to talk to, and get them any tea or refreshment they might wish to partake of.

No one ever speaks of going to an 'At Home:' it would be stiff and ridiculous.

They would say, 'I am going to an evening party, or a party at the Duchess of W.'s to-morrow,' and the words 'evening party' are never printed upon the invitation card, simply

'Lady T.
'At Home.'

Light refreshments, such as lemonade, ices, biscuits, tea and coffee, are served during the evening in the library, or billiard-room, or small drawing-room.

Twelve o'clock is, as at a ball, the usual hour for supper, which would resemble precisely that provided at a ball.

Immediately on the announcement of supper by the butler, which announcement would be made by him to the hostess in a confidential whisper, the host would give his arm to the lady of highest rank present, and would escort her to the supper-room, having requested different other gentlemen to take the other ladies next in the order of precedence.

The hostess would be escorted by the gentleman of highest rank present, having previously, on her part, intimated to other gentlemen the ladies they are to escort.

When the move is made to the supper-room, the general company, observing the move, would follow the host and hostess.

If they did not follow quickly enough, and there seemed any shyness, the hostess would say to the different gentlemen present,—

riages, the servant stationed in the hall calling the names of the guests out loud, so that their footmen may go in search of their carriages, which are announced in the order in which they arrive.

No gratuities are ever given to those in attendance at these parties by the guests. With regard to cards, those who have been actually present or invited to 'At Homes' should leave them within a week of the party; no lady would leave her cards on the hall table, or those of her husband, on leaving an 'At Home,' but she would call formally in a few days, and give them to the servant, and those of her husband also, whether he had accompanied her to the party or not. In the same way, no gentleman, to avoid the trouble of calling during the week, would give his card to a servant on leaving a party, and ask him to place it among the cards of those who called the ensuing day.

It would be extremely rude, and a grave breach of etiquette to do so.

At receptions, it is not necessary for guests to take leave of their host and hostess.

The host would only take leave of any Royal personage, whom he would escort to the carriage; or of any distinguished guest, as a matter of politeness; or any special friend, from inclination to do so.

For afternoon concerts the invitations are issued on the usual 'At Home' cards (*not* on visiting cards), which can be bought with the words 'At Home' printed, and the address and name of the hostess is then added to them, printed to order, in fact. As for all 'At Homes,' the name of the guest is written in the left-

hand corner at the top by the hostess, her own being printed below it.

'At Home' occupies the centre of the card, immediately under the hostess's name; on the line underneath the words 'At Home,' is the date, while the hour with 'R.S.V.P.' occupies the left-hand corner, the address being printed in the right, with the word 'Music' at the bottom under the address.

'Three to six' is the usual hour for an afternoon concert, which hours should be written upon the card. Sofas should be placed round a concert-room, and rows of chairs, with a gangway down the centre of the room.

The guests, after being received by their host and hostess at the drawing-room door, would pass on into the concert-room, and take their seats at once. The concert would have the programme divided into two parts; and, at the conclusion of the first part, the guests would partake of refreshments, served in the dining-room as at large 'At Homes.'

CHAPTER V.

COMING OUT, AND INTRODUCTIONS.

'Society is now one polished horde
Formed of two mighty tribes, the *Bores* and *Bored*.'
'DON JUAN.'—*Byron.*

'Hail, social life! into thy pleasing bounds
Again I come, to pay the common stock
My share of service, and, in glad return,
To taste thy comforts, thy protected joys.'—*Thomson.*

'COMING out' is an era, an event of social importance in the life of all young girls, particularly among those who, by their birth and position, are entitled to be presented at Her Majesty's drawing-room, either to the Sovereign herself, or whichever member of the Royal Family Her Majesty may select for that purpose.

Presentations so made are equivalent to actual presentations to the Queen.

From seventeen to twenty is the usual age for girls to be presented—in other words, make their 'début' in society, in point of fact, 'come out.' Once their presentation is 'un fait accompli,' they are admitted into general society—they enter on that period of their lives when, according to Bailey,—

> 'Nosing each other like a flock of sheep;
> Not knowing and not caring whence nor whither
> They come or go, so that they fool together.'

Balls, concerts, receptions, etc., the enchanted ground of all these entertainments becomes their property, the pleasure grounds in which their eager feet (at anyrate, for a little while) stray so pleasantly, before, with 'Horace Walpole,' they exclaim,—

'Oh! my dear sir, don't you find that nine parts in ten of the world are of no use but to make you wish yourself with that tenth part? I am so far from growing used to mankind by living amongst them, that my natural ferocity and wildness does but every day grow worse. They tire me, they fatigue me; I don't know what to do with them; I don't know what to say to them. I fling open the windows, and fancy I want air; and when I get by myself I undress myself, and seem to have had people in my pockets, in my plaits, and on my shoulders! They say there is no English word for *ennui;* I think you may translate it most literally by what is called "entertaining people" and "doing the honours"—that is, you sit an hour with somebody you don't know and don't care for, talk about the wind and the weather, and ask a thousand foolish questions, which all begin with—"I think you live a good deal in the country," or, "I think you don't love this thing or that." Oh! 'tis dreadful!'

But at seventeen, such a frame of mind is in the far distance.

The London season usually begins in earnest in May and lasts until the end of July, when

Goodwood Races bring the summer festivities to a conclusion, only to begin them again in Scotland or the Continent, at English watering-places, or wherever the votaries of society and fashion elect to disport themselves.

Goodwood Races begin the last Tuesday in July, and continue during the week.

There is also a short season before Lent begins, which most people prefer, as the number of people who attend the balls, etc., is considerably less than during the summer season, and the young ladies consequently more in request.

A débutante is presented by her mother, married sister, or a very near relation.

Etiquette requires that girls should be taught how to behave in society, previous to their introduction into society.

When a young girl is introduced to a married lady, or one much older than herself, she would not rush into conversation with her, she would wait until she was spoken to, when she would answer quietly and simply the questions put to her.

Pertness and conceit are to be carefully avoided by young girls; at the same time, they should modestly show their knowledge, if interrogated upon any subject with which they are acquainted, or that they have been carefully taught.

'Mauvaise honte' is the exception, not the rule, of the present generation.

Young girls should be capable of giving their opinion and answering sensibly if requested to do so.

It would not be etiquette for a débutante to shake hands with any lady older than herself,

or of higher precedence, on leaving the room, unless the other lady held out her hand first.

Nor would it be etiquette for her to lead the conversation at any dinner-party at which she happened to be present.

A girl should make herself pleasant to the gentleman who takes her in to dinner, talking cheerfully, without, however, entirely monopolising his attention, as such a proceeding on her part, unless she were engaged to the gentleman, would draw the attention of those present to her conduct, and thereby she would earn the reputation of being 'fast and unlady-like,' both of which, as applied to her, would cause a very unfavourable impression, and give her a bad name in society.

The lady seated on the other side of the gentleman would resent it, as a due share of his civilities and conversation should equally fall to her lot.

Anything that makes anyone, a young girl especially, conspicuous, is in *very bad taste*, and cannot be too carefully guarded against. Such notoriety would speak as plainly as any words, that the person guilty of such an offence against all the accepted canons of good taste, had no right, by birth and position, to find herself in good society. Etiquette and its laws would be entirely unknown to anyone acting in such a manner.

Girls *follow* their mother or chaperon into a drawing-room, they do not *precede* her, and when the time comes for bidding adieu to the hostess, they leave the room in the same order.

In the carriage, they would only occupy the front seat next to their mother if no other lady were present; if their father was with them and their mother, he would occupy the front seat.

If there are two daughters, the eldest goes in to dinner before her sister, and occupies the front seat in the carriage before her.

It does not look well for girls to stay away from their mother or chaperon all the evening at balls. The proper thing for them to do is to return to her after each dance, or certainly after every two. They may get a seat between the dances, and rest until their next partner comes to fetch them. It is not usual to walk up and down a London ballroom arm-in-arm with their partner.

When going down to supper, they would say, —'Mother, I am going to supper with Mr B.; I shall find you here when I return;' and, on her replying in the affirmative, they would go off with their escort.

If the carriage is ordered at a specified time to go to a ball, they should not keep it waiting; the same on leaving a ball, as it does not look well for people to be looking everywhere for a young lady while the carriage is at the door, and her mother is waiting to get in, and go home.

The more simple a young girl's dress is the better; youth does not require the rich dresses, the diamonds, etc., which enhance more mature beauty. In the treasure of youth a young girl possesses her richest dowry; let her make the most of it, for it is all too fleeting; and while muslin and tulle, tarlatane and net, cotton and linen dresses are her proper attire, let her wear them, so long as they are fresh and clean, and so she will have all men's admiration.

To be overdressed is an offence in the eyes of the world, and justly so, just as much as in-

decency in the matter of *too low bodies*, and *no sleeves*, is a moral as well as a social wrong.

Men, worthy of the name, admire those girls who are simply dressed, modest, retiring, but by no means imbeciles; these are the wives they mostly choose, for they say,—'A girl who is a lady by manner and character, who dresses like a lady, will make a good wife;' and these men generally find the wisdom of their opinions verified. When they see a fast, overdressed flirt, they foresee, with a shudder, their certain fate, were she to be their wife.

So 'coming out,' with its attendant responsibilities, involves serious duties upon young girls, for on their behaviour at this important crisis of their lives depends, not only their present success and reputation, but their whole future success or defeat in after life.

Now we will proceed to the correct etiquette for 'introductions,' which word signifies the act of 'presenting' or 'introducing' people to each other, who are previously strangers to one another.

There are all sorts of introductions, premeditated and unpremeditated, ceremonious and informal. On no account should they ever be *indiscriminately* made; and the amount of tact and knowledge of the world and discretion required, among those who make the introductions, must necessarily be very considerable.

In making introductions, a previous knowledge should be obtained by those making them, as to whether those persons whom they propose to present to each other would be desirous of, or appreciative of, their good offices; or the reverse might be the case if they had expressed no such wish.

It would be a breach of etiquette, and extremely embarrassing, if, without first finding out their mutual wishes on the subject, a lady residing in the country, or in a cathedral town, or watering-place, were to present two ladies to each other with whom she was acquainted, residing in the same town, but in different social positions, and consequently moving in opposite circles to each other, unless they had expressed a decided desire for such an introduction.

Without this express wish on the part of the ladies, the result of the presentation would be, a contemptuous disregard on the part of the lady to whom it was most disagreeable, and a prompt decision on her part to discontinue the acquaintance that offended her so much.

Therefore, *indiscriminate* introductions should never be made.

If there is the smallest doubt as to the desirability of such an introduction, or how it would be received, it should never be indulged in; the awkwardness that must ensue would be indescribably painful to the lady making the introduction, and those introduced.

The correct etiquette is to consult the wishes of both persons before introducing them to each other, whether one person has expressed a wish for an introduction to another person, and has spoken of their desire to a mutual friend, or whether a hostess has an unpremeditated wish that two of her own friends should suddenly become acquainted through her good offices.

This only applies to persons of equal rank; it would be sufficient to ascertain the wishes of the lady of highest rank, where there is an inequality of social position. When their social standing is

the same, the person about to make the introduction would ascertain the feeling of the person with whom she was on the most formal terms, for or against the presentation being made. In the same way, if A. expressed a desire to know B., there would only be B.'s pleasure to ascertain on the subject.

The proper form of introduction, according to the degree of intimacy existing between most people in society, would be for the person about to make the introduction, to say pleasantly,—

'Mrs D., may I introduce Mrs L. to you?' (being specially careful that Mrs L. did not hear her speech).

An answer having been received, we will say in the affirmative, the introduction would follow, remembering that it is always the lady of *lowest* rank who is introduced to the lady of *highest* standing, never is the lady of *highest* rank introduced to the lady of *lowest;* this is a very particular point of etiquette, and it must always be very carefully recollected and enforced, as the contrary presentation would be a grave solecism against all the rules of good society, and the remembrance of the strict observances of etiquette which all in a good social position are expected to render each other.

Thus, a hostess would say,—'Mrs R.—the Duchess of B.,' thereby speaking the name of the lady first who is *lowest* in rank, as she is the lady introduced to the *lady* of superior social position.

This is all that is necessary; it would be in bad taste to repeat the names reversed,—'The Duchess of B.—Mrs R. Mrs R.—The Duchess of B.'

Once naming the names of those who are to be introduced to each other, is all that etiquette requires; more than this would be a breach of it, and, therefore, not to be indulged in.

When the presentation is between two ladies—one married, the other unmarried—the unmarried lady should be introduced to the married lady, except when the married lady was of lower rank than the unmarried one, in which case the contrary would be the correct case.

When the presentation has been made, thus,—'Mrs R.—the Duchess of B.,' the two ladies so introduced bow to each other, and make some little pleasant, civil speech, such as,—'Very happy to make your acquaintance,' or, 'I wanted so much to know you, I have heard so much of you,' etc.

A bow is sufficient in most cases on being introduced to a stranger. Ladies do not generally shake hands at first, although it is quite etiquette for them to do so if either or both are willing.

If the lady of highest rank offers to shake hands with one in not so high a social position, it would show that she wished to be friendly, and would be very complimentary to the other lady. People who are *ladies* would always do so, particularly if the lady to be introduced to them seemed at all shy, as such a proceeding and mark of pleasure at making her acquaintance, and sign of friendship, would at once set the other lady at her ease, and make everything much pleasanter for all concerned.

Any lady or gentleman introducing two strangers to each other, if they were already *intimate* friends of his or hers, would expect

them to shake hands cordially, not give a stiff, formal bow, and it would be perfectly consistent with etiquette (indeed a clear proof that they knew what society demanded of them) that they should do so.

It is a recognised privilege of ladies to be the first, indeed to take the initiative on being introduced, as far as shaking hands is concerned.

The lady of the house would, as a matter of course, shake hands with everyone introduced to her in her *own house*, whether the person introduced came with a mutual friend or by invitation, though previously unknown to the hostess, as certain people are always asked everywhere; they are on the list of every lady in society, and for them *not* to be present at any social gathering, would at once show that the hostess was not in the *best* society, the highest social position; their absence would be a fact at once known and reflected upon.

In the case where a visit is not made to the lady of the house, but to some friend or guest staying with her, it would *not* be necessary for her to shake hands with the visitor, unless she *wished* to do so, or had some special reason for wishing the visit so made to be the beginning of a friendly acquaintance with herself, and consequently the future entrée to her house and parties; but in every case where the visit is made to the *hostess*, she would shake hands with her guest.

Where it is a question of engaged couples, the fact of persons being introduced to each other who are relations or intimate friends of the 'fiancées' would warrant their shaking hands on the introduction taking place; again,

the relations on either side would shake hands when presented to each other, and the relations of the affianced on being introduced would shake hands with both bride and bridegroom elect.

When it is a question of 'garden-parties,' 'five-o'clock teas,' small 'At Homes,' 'afternoon concerts,' etc., gentlemen would be introduced to ladies by the hostess, at least the principal guests would be so introduced, for the purpose of the gentlemen escorting the ladies to tea or supper, in the event of no other gentleman being present at the moment with whom they were already acquainted.

When any friends of their own were present, the ladies would naturally not be dependent upon the kind offices of the hostess in presenting gentlemen to them for the express purpose of showing them this imperative courtesy and mark of civility.

In cases where no gentlemen of their acquaintance are present, the hostess would introduce a gentleman to a lady *without* previously consulting her, as the fact of none of her friends being present would warrant such an introduction, and the gentleman, knowing why he was presented to any particular lady, would immediately ask the lady's leave to take her to tea or supper.

A hostess at such assemblages would be entirely guided by her own tact and knowledge of the world in making *general* introductions, and where she thought an introduction to a gentlemen would be agreeable to any ady, she would proceed forthwith to introduce him to her, without in any way previously consulting her as to her wishes on the point.

The hostess would be specially careful in the matter of such introductions; young unmarried girls she would, if she thought it advisable, introduce to each other; it would only be when an introduction between two married ladies, or a married lady and an unmarried girl, or ladies of high social standing and rank, or great celebrities, that she would give them the option of an introduction, where she desired to make one between any two of her guests or friends.

The same at dinner parties; both ceremonious and informal ones.

General introductions are not necessary at dinner parties, although naturally, if previously unacquainted, a hostess would introduce to a lady the gentleman who was to take her down to dinner.

Such an introduction would be made during the quarter of an hour when guests are assembling before dinner is announced, and it would not be at all necessary for a hostess to ask the lady's permission for such a presentation, as the fact of the gentleman being her escort to dinner, would be all sufficient to warrant the introduction being made, without any previous knowledge on the lady's part of her hostess's intentions with regard to her.

Of course the hostess would be certain beforehand that the gentleman so introduced was not in any way objectionable to the lady, and that, on the gentleman's side, there was no disinclination to such an introduction to be feared.

Sometimes ladies are introduced to each other by the hostess when they have returned to the drawing-room after dinner, if she wished to do

so, or had the chance of making such introductions in the twenty minutes or half-hour which elapses before the gentlemen leave the dining-room ; but nothing of the kind is necessary as far as the gentlemen are concerned, for whether they are previously acquainted or not, they would naturally fraternise after dinner over their wine and mutually interesting subjects of conversation ; so that the host would make no introduction between his guests who were strangers to each other, the fact of their being present at his table being sufficient to warrant their addressing some pleasant remarks, and entering into conversation with each other, without committing any breach of etiquette.

When most of the guests at a dinner party are strangers to one another, etiquette permits the host and hostess to introduce the chief guests to each other, should they deem it well to do so ; but in London it is seldom necessary to do this. There, most of the guests who meet have, at any rate, some slight acquaintance, which allows of their speaking to each other if they find themselves sitting or standing next to each other at a dinner party, or before dinner is announced ; in the country, such introductions are much more general and necessary, as there in all probability many of the guests have never even heard of each other's existence, until they meet in the house of some mutual friend.

In 'large parties,' whether dinner or evening parties, nothing is so easy as for people who for some reason do not wish to speak to one another, or to be introduced to each other, to avoid such an introduction, or such a meeting. There is no solitude like that of a crowd, no place where it

is so easy to have those whose acquaintance is pleasant to you, and to absolutely ignore the very existence of those who offend or are distasteful to you.

People may pass hours in the house of a mutual acquaintance, and never show by word or deed that they are conscious of each other's presence.

In the case of a host or hostess without tact and knowledge of the world, such avoidance might be difficult; he or she, all unknowingly, might present the two who wished to be strangers, to each other, in which case, good manners and etiquette would require that the two people so introduced should acknowledge the introduction by a slight bow, and take the earliest opportunity of engaging someone else in conversation, besides telling the host or hostess their reasons for so doing.

The bow thus exchanged would be simply given to avoid putting the host or hostess in a very awkward position, through their ignorance of their guests' dislike to each other; and this civility to each other on the part of those so introduced, would only be meant as a courtesy to the host or hostess, and a dislike to be rude to them under their own roof on the part of their guests; also the two introduced would be at liberty to *cut* each other the very next time they met, both understanding perfectly *why* they had exchanged bows.

One rule is fixed as the law of 'the Medes and Persians, which altereth not,' namely, that 'place aux dames' is the order of the day with regard to introductions, and that absolutely regardless of the rank of a gentleman or that of

a lady; whatever that may be, the gentleman is *always* introduced to the lady, *never* the lady to the gentleman.

Thus, 'Lord A.—Mrs B.,' not 'Mrs B.—Lord A.'

That would be a breach of etiquette too great for words to express.

With regard to introducing gentlemen to each other, it is not as a rule necessary to do so. If they wish to make each other's acquaintance, supposing some very particular reason exists why they should do so, or there is some powerful reason which would commend itself to the person making the presentation, or else to the person whose acquaintance was desired, the gentlemen may ask their host or hostess for such an introduction, without risk of their wish being refused, or their acquaintance declined; but when no such reason exists, the gentlemen, as a rule, are content to talk to the gentlemen they already know, without seeking to extend the circle of their friends and acquaintances.

This only applies to general society; of course, where it is the question of an introduction to some celebrated man, where it is possible to obtain such an introduction, all gentlemen would naturally seek it, and consider themselves honoured by the introduction.

With regard to their introduction to ladies, gentlemen, as a rule, are always ready to make new friends and acquaintances; like butterflies, they like to flit from flower to flower among the pretty faces usually present at all social gatherings; they seldom if ever avoid, but always seek, the acquaintance of *ladies*, no matter in *what* society they may meet them; gentlemen are sup-

posed to be chivalrous and gallant enough, even in the nineteenth century, to still wish for ladies' society.

Of course a gentleman can be, and ought to be, polite to all his acquaintances in *every* circle, and if he has tact, he can be civil and courteous to all *ladies*, without offending the prejudices of those in a higher or lower social position; it is of no consequence to a gentleman in what society he makes his friends and acquaintances, although it is always a mistake for people to go out of their own set, and when gentlemen do, it is a decided mistake, often leading to life-long misery.

When it is a question of one of his own sex, a gentleman is usually just as exclusive in the matter of whom he does or does not know, as a lady would be in choosing her friends, and in the matter of allowing strangers to be presented to her.

Mutual tastes, mutual sympathy, mutual friends form, as a rule, the groundwork of friendship and acquaintances between gentlemen; of course there are exceptions to this, as to all other rules, no hard and fast line can be set down, 'circumstances alter cases.'

When a gentleman is spoken of as 'Do you know M.? he is such a good fellow, one of the most charming men I know,' and when all concur in a unanimous verdict as to his popularity, then you may be sure that all men will wish to make his acquaintance, likewise all the ladies; and when the fiat as to his excellence is pronounced by *gentlemen*, then people may be quite safe, as a man well spoken of by his fellow-men, is always one whose friendship and acquaintance is an honour and a pleasure; men have innumerable

chances of judging other men's characters, which *ladies* cannot possibly have, therefore a man's opinion is the one to be guided by always.

A mutual acquaintance or friend may be asked by a gentleman for an introduction to a lady; it is quite in accordance with etiquette that he should do so; and when a gentleman wishes to make the acquaintance of any particular lady, it is the accepted rule that he should do so always.

As far as ball-room introductions are concerned, it is decidedly best to consult a gentleman, previously to introducing him to any lady, as to whether he wishes to be introduced to a lady or not. The hostess would say, 'Would you like to be introduced to Miss C.?' or some other civil speech which would have the effect of ascertaining the gentleman's wishes on that point.

The reason for this is obvious, namely, at a ball a gentleman is usually introduced to a lady for the express purpose of requesting her to give him the pleasure of a dance, or take her to supper: a ball-room introduction means this.

Supposing the gentleman so introduced did not know how to dance, or did not wish to dance, if his wishes were not known to his hostess beforehand, the lady to whom he was introduced would feel extremely mortified at his apparent neglect of the express purpose for which he was presented to her, and the introduction, so far from availing anything in bringing about an agreeable friendship or acquaintanceship between the two thus introduced, would only prove a source of annoyance and awkwardness to both, which might easily have been avoided.

When a lady does not wish to dance, it is

not necessary to ask her if an introduction to any gentleman will be agreeable to her, the introduction would be undertaken as a matter of course, and as a looked-for and expected civility.

Ladies cannot be too particular as to the acquaintances they make, especially where members of their own sex are concerned. A lady should have too much consideration for her own character and good name, her social position, and her duty to society, to be seen with doubtful friends and acquaintances. Those who are talked of in society, who are fast and immoral, should be carefully avoided, not from pride, but from a feeling that a woman's good name is her greatest treasure, her crown of womanhood, and if she is known to associate with 'any and all members of her own sex,' her good name becomes tarnished, her fair fame is called in question, and irreparable mischief ensues.

In 'country houses,' the principal guests, if previously unacquainted, would be introduced to each other by the hostess or host on the afternoon of their arrival, especially in the case of the ladies of highest rank. Such introductions would be made as the hostess deemed expedient; and where very large numbers of people were congregated, *general* introductions would be very fatiguing, quite unnecessary, and not required by strict etiquette.

Being under the same roof in a country house, except in the cases before named, is introduction enough; the fact of ladies and gentlemen so finding themselves, is really an act of presentation, although this fact does not oblige the guests to become great friends or acquaintances, it remains

with the people so introduced to be friends or not in the future, though many intimate friendships are the result of meetings in country houses.

The same at 'Afternoon Teas' and 'At Homes.'

People would converse generally, if they liked, and it would be no breach of etiquette on their part that they should do so.

Although ladies might converse with other ladies, gentlemen with gentlemen, and ladies with gentlemen, this civility would not constitute an acquaintanceship afterwards, beyond the act of a bow when they meet again, if they desired it; not that, if it were unpleasant to either or both of them.

If they so wished it, any gentleman and lady conversing under these circumstances, might bow when they next met, or two gentlemen might so form an acquaintance.

On leaving, if a lady and gentleman had been holding a long conversation in the house of a mutual friend or acquaintance, or he had shewn her any very marked civility, he would bow to her. In the case of two ladies who had been exchanging polite remarks at a 'tea,' it is optional whether they bow or not, but good manners should prompt them to do so. Should they be of different social positions, the lady of highest rank would, of course, take the initiative, and bow to the other lady when their conversation ended or she left the room.

If several people make a *morning call* at the same time, the hostess would be civil to each in turn, making some pleasant remark. She would not allow the conversation to become too general, except when all the guests were acquainted with each other.

No introduction should be made by a hostess unless she was quite sure that such an introduction would be agreeable to both, and in every way one to be desired. If a hostess knew that two people did not wish to make each other's acquaintance, she would most carefully avoid such an introduction, even in the case when one lady only was averse to its being made.

When no such dislike exists, and their *social* positions warrant it, a hostess would at once introduce the guests to each other.

If a lady and gentleman who were strangers to each other met on the landing outside a drawing-room door, he would make her a bow, which courtesy she would acknowledge by one also; and he would step aside, so as to allow her to enter the room first.

CHAPTER VI.

ETIQUETTE OF DRESS FOR VARIOUS OCCASIONS.

'Let the European world of inventors be called upon to come forward, hat in hand, and try what can be done to crown humanity in the nineteenth century with something less like a chimney-pot. We know of nothing that can be said in favour of the article which we are forced to wear on our heads. It is hot in summer—it is not warm in winter. It does not shade us from the sun, it does not shelter us from the rain; it is ugly and expensive; you cannot wear it in a railway carriage; it is always in your way in a drawing-room; if you sit upon it you crush it, yet it will not save your skull in a fall from your horse; it will not go into a portmanteau; you are sure to forget it when suspended from the straps of a carriage roof; it is too hard to roll up, too soft to stand upon; it rusts with the sea-air, and spots with the rain. If it is good, you are sure to have it taken by mistake at a *soirée;* if it is bad, you are set down for a swindler.'—*Mark Lemon.*

'Beauty gains little, and homeliness and deformity lose much, by gaudy attire.'—*Zimmerman.*

THERE is no mistake so great, so arrogant in its pretensions to that which the wearer is not entitled to, as being overdressed.

By that I mean wearing clothes that are in bad taste, that is to say, ill made, careless

trimmed, and composed of materials that do not go together, and colours that do not blend.

Ladies especially should be very particular as to what they wear.

'The person whose clothes are extremely fine I am too apt to consider as not being possessed of any superiority of fortune, but resembling those Indians who are found to wear all the gold they have in the world in a bob at the nose,' so says Goldsmith, and I entirely agree with him.

Fine clothes, too, generally mean a striving after effect, a desire for 'fine feathers,' in many cases not justified either by the social position of the wearer, or the amount of her income. Cowper says,—

> 'Dress drains our cellars dry,
> And keeps our larder lean.'

In the morning, etiquette requires that ladies should be simply dressed. Neat little 'costumes' of some pretty material look best, and no jewellery but earrings, brooch, watch, and perhaps a bracelet and one or two rings.

The latter should never be worn on any finger except the third finger of both right and left hands; a gentleman may wear one on his little finger, a signet ring being the one most generally used.

Nothing is so vulgar as to see a lady with rings on any fingers except those I have named; simple ones should be worn in the morning, more valuable ones in the evening, and on no account would a lady ever wear them *outside* her gloves.

It does not look well for a gentleman to wear many rings: two is ample.

Plain brooches are the best in the morning, also earrings, although diamond earrings, particularly when they are '*solitaires*,' are quite permissible, but no other *diamonds* must ever be worn in the morning.

It would be extremely vulgar for a lady to put on a dozen rings, three or four bracelets, a brooch, watch and chain, earrings, studs to her cuffs, a gold chain with half-a-dozen lockets, and several rows of beads, in the morning.

Where such is the case—and people ignorant of etiquette and good taste often commit this solecism—the effect they produce is that of a walking, animated jeweller's shop: it jars upon the feelings of all beholders.

Pearls may be worn in the morning, simply because good pearls ought always to be worn night and day, as their colour is kept by so doing.

Any lady who walks much in London, whether alone or with a friend or relation, should be careful to select a very quiet costume, one that will not attract attention, as that is always to be avoided in the streets of a city or town, therefore the darker the dress the better, and it should be made as simply as possible, for much trimming only adds to the weight, and is too *loud* and visible.

For an afternoon 'Tea,' or an 'At Home,' ladies would wear, if in the summer, light dresses with trimmings of lace or work; their bonnets should match if possible, also their parasols; and their gloves would be silk or kid, or 'peau de suède,' with or without buttons, and long or short,

according to the length of the sleeves of their dresses.

The gloves should be white, black, pearl-grey, tan, brown, or pale yellow; *never*, under *any* circumstances, 'blue, pink, green, red, or mauve.' Such gloves would only be worn by persons quite ignorant of the etiquette of society.

Pocket handkerchiefs should be white, either plain, embroidered, or with coloured borders, with black borders *if* in mourning.

Handkerchiefs with *lace* are only used in the evening, and when 'en grand toilette.'

Boots should be black or bronze, as these go with all colours and all materials for dresses.

Black stockings also are the best, except when very light dresses are worn; even then, many people wear black stockings, boots, and gloves, in preference to light colours, and I must say that I think they show the best taste by doing so.

Black lace tuckers to ball dresses, whether the dress is white, black, or coloured, are preferable to white. No lady, with a proper regard for what is due to herself and society in general, would appear in public *without* a tucker to her demi-toilette or low body.

Bonnets are always worn at afternoon 'Teas,' or 'At Homes,' whether in summer or winter, and a jacket, or coat, which can be left in the cloak-room if a lady pleases. At these afternoon gatherings, the rooms are often very hot, when the benefit of an extra wrap is felt on going into the open air.

For dinners, evening parties, concerts, Musical At Homes, etc., demi-toilette is worn by the ladies,—that is to say, short or long dresses, with square, V or heart-shaped bodies, and sleeves,

transparent, or of the silk or whatever the dress is made of, which come to the elbow.

For large dinners and parties, long dresses are still worn, although the fashion of short ones is much more sensible, and far more agreeable to both the wearer and the general public, as nothing irritates a gentleman so much, as in a great crowd putting his foot on a lady's voluminous skirts, and hearing a crack of torn flounces, and parted gathers, as the result of his awkwardness.

At ceremonious dinners, or when ladies are going to a large ball or reception, it would be correct to wear *diamonds*, but when the party is an informal one, it would be in bad taste to do so.

At small dinners and parties, the jewellery worn should be of the simplest kind, such as a pearl necklace (real or imitation), earrings, and two or three bracelets.

Any ornaments that make a lady look too smart for the party at which she finds herself, are a great mistake, and a decided want of taste and the requirements of etiquette.

For balls and large parties, full evening dress should be worn,—that is to say, low body and short sleeves, always taking care that neither offend by the body being too *decolletée* and the sleeves only '*straps*.' Long dresses are far the most graceful, but they require plenty of room, which is seldom to be found in a London drawing-room, hence short dresses are much more in favour, and long dresses are kept for country balls, both public and private, where there is more space to move.

At these balls or parties, *diamonds* should be worn, and *lace*.

For young girls, the simpler their dress is the better; no lace, no diamonds, are needed for them. Until they marry, it is a breach of etiquette that they should wear either, if they have them, thus early in life; there is nothing left for their matronly days. Such lace and jewellery makes them look old before they are young, and should be carefully avoided. Fresh muslins and linen dresses for garden parties, walking in the park, boating, driving, 'At Home's,' 'Concerts,' 'Five-o'clock Teas;' serge and flannel for lawn tennis; pretty material costumes for country and winter amusements; and tulle, net, tarlatane, and gauze for their ball dresses, with a silk, satin, or brocaded body, and flowers on the skirt and body for balls, with pearl necklace, bracelets, and earrings, are all that any young girl *ought* to wear.

Their ball dresses must always be fresh and clean, no matter how simply they may be made. Nothing is so bad as a *dirty white dress;* it is an inexcusable offence that any young girl should wear one. The bodies should be low, with short sleeves, the skirt short, to allow of dancing in comfort.

'Demi-toilettes' should not be worn by young ladies at balls, only at concerts when there is no ball to follow, receptions, dinners, At Homes, etc. Gloves, boots, stockings, fan, all should match in a young girl's toilette; white is the best, and, if flowers are worn, the colour wished for may be produced by them.

The simpler a girl's hair is arranged the better, and very little is required in the way of ornament as pretty hair, and bright, youthful, pretty faces, do not require artificial adornment. Their

youth is their best claim to beauty—their greatest and truest attraction.

Addison says.—'The head has the most beautiful appearance, as well as the highest station, in a human figure. Nature has laid out all her art in beautifying the face; she has touched it with vermilion; planted in it a double row of ivory; made it the seat of smiles and blushes; lighted it up and enlivened it with the brightness of the eyes; hung it on each side with curious organs of sense; given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable light. In short, she seems to have designed the head as the cupola to the most glorious of her works.'

Now-a-days, I know the fashion for young girls' dresses is materially altered from what it used to be a few years ago, and, in my humble opinion, like many other things, the change has not been for the better.

Very large black, white, or coloured feather fans, generally mounted on tortoiseshell sticks, or sticks of mother-o'-pearl, plain or inlaid with gold, are very much used by ladies and young girls now-a-days. So that a fan is a true index of the sensations.

Addison says,—'There is an infinite variety of motions to be made use of in the flutter of a fan. There is the angry flutter, the modest flutter, the timorous flutter, the confused flutter, the merry flutter, and the amorous flutter. Not to be tedious, there is scarce any emotion in the mind which does not produce a suitable agitation in the fan; insomuch that, if I only see the face of a disciplined lady, I know very well whether she laughs, frowns, or blushes.'

At Her Majesty's Drawing-Rooms, low bodies and short sleeves are 'de rigueur.' No lady is allowed to attend a Drawing-Room attired in a 'demi-toilette' or 'high dress,' *except* by *special* permission, and for such a cause as a delicate chest or lungs.

Ladies who have arrived at middle age, say fifty, should be careful to attire themselves in the dress suitable to their age—that is to say, velvets, moiré, satin, rich brocades, with lace and diamonds, when they possess them. Nothing looks so bad as a lady dressed in a costume twenty years too young for her; whereas no one looks so well as the lady who 'grows old gracefully,' who dresses herself in the richest stuffs, simply made, has a cap of rare old lace on her grey or white hair, and bears the burden of years with the dignity and simplicity that every real lady possesses.

Time will not stand still for us poor mortals, so it is best to bow in this, as in all else, to the inevitable, and accept the position with a smiling face and a good grace.

All such things as painting and powdering, blacking the eyes, pencilling the eyebrows, etc., should never, under any circumstances, be practised. No *real lady* ever condescends to do such a thing; that is left to those who are of a different rank in life, and of a different stamp altogether.

All ladies look well in *black*. It is far the best for ladies to wear, and where many dresses are an impossibility, through the drawback of a scanty purse, it is desirable to wear it, as a black gown is less remarkable than a white or coloured one, and a shabby *black* dress may be worn and

pass muster, a shabby *coloured* one never. White and light colours are best for young girls and young married women.

Ladies should dress according to their means and their position in life, and they should remember Lavater's advice,—

'Be neither too early in the fashion nor too long out of it, nor at any time in the extremes of it;' and, as a finish, let us hear what Olivier de la Marche says, in a poem of his, called 'Parèment des dames d'honneur'—that is to say, the various items of the toilette of a lady at court in the fifteenth century.

Etiquette forbade the lady receiving a court dress from her lover, so he fashioned one for her himself. He says:—

> 'Je concus un habit lui parfaire,
> Tout vertueux, afin que j'en réponde
> Pour la parer devant Dieu et le monde;'

and then he goes on to describe it as follows:—

'Pantoufles d'humilité, souliers de bonne diligence, chaussés de persévérance, jarretier de ferme propos, chemise d'honnêteté, pièce de bonne pensée, lacet de loyaulté, demi-ceint de magnanimité, épinglier de patience, bourse de liberalité, couteau de justice, gorgerette de sobriété, bague de foi, robe de beau maintien, la ceinture de dévote mémoire, gant de charité, peigne de remords de conscience, ruban de crainte de Dieu, coiffe de honte de méfaire, templette de prudence, chaperon de bonne espérance, signet et anneaux de noblesse, miroir d'entendement par la mort.'

As there is a recognised etiquette for ladies'

dresses on special occasions, so there is also for gentlemen's.

In the evening, whether at dinners (large or small ones), at homes, concerts, the opera, balls, etc., evening dress is 'de rigueur,'—that is to say, black coat and trousers, and same at the informal gatherings, black waistcoats; but at balls and large dinners white waistcoats are the correct thing, and, of course, white ties.

For balls, and at all evening entertainments, grey, white, or pale yellow gloves, and a flower in the coat.

This adds brightness to an otherwise sombre attire. Single studs are much in fashion in the evening. They are made in various shapes and sizes,—a pearl surrounded with diamonds, a trefoil of ruby, emerald, and diamonds, or a small horseshoe of sapphires and diamonds, being all good and suitable patterns.

Black shoes and black or coloured silk socks.

A gentleman should not wear any other jewellery but a stud, sleeve-links for his shirt sleeves, a gold watch and chain, and one or, at the most, two rings.

Nothing looks so bad as to see a gentleman's hands covered with rings, and those who wear 'bangles' or other 'gage d'amour,' should not exhibit them to the curious eyes of the general public.

At night gentlemen usually wear ulsters, a thick greatcoat, or an Inverness cape, and a crush hat, instead of a chimney pot, as the former, from its collapsing powers, can be carried under the arm at a ball or party, and prevents gentlemen losing their property.

In the day time in London gentlemen should

wear frock coats, black or very dark blue being the best colours, light trousers, waistcoats to match the coats. Black waistcoats and trousers would not generally be worn with a black frock coat, except in mourning, though black frock coat and waistcoat could be worn, with trousers of lighter tweeds or cloths.

White waistcoats are much worn in the summer, and are also worn with white trousers and a black or blue frock coat.

Chimney pots are always worn in London.

Pot hats and tweed suits would only be worn on arriving in London or departing from it, or to go down the river for the day boating, or for a picnic, and at some race meetings.

Ties are of various shapes, materials, and colours ; ditto socks and shirts.

For boating, flannels and a straw hat, with a ribbon round it, are the best, and for cricket and lawn tennis the same, varied by a cap of two colours, in shape like a forage cap.

No gentleman would think of walking, riding, or driving in the Park, summer or winter, in a tweed suit ; it would be quite out of place.

A buttonhole of some favourite flower is always worn, morning and evening.

Handkerchiefs should be red silk, or cambric, with initials, etc., embroidered on them.

An umbrella or a stick is always carried, and these should always bear the owner's name and address, in case of their being lost.

Morning dress is always worn by gentlemen at five-o'clock teas, afternoon concerts and dances, luncheon parties, garden parties, weddings, and wedding breakfasts, and any other

entertainment in London that takes place in the afternoon.

At country garden parties sometimes tweed suits are permissible.

In country houses in the evening gentlemen usually don a smoking suit, which suits are composed of velvet, satin, Indian silk, cloth braided, etc., according to the wearers' tastes and finances. Slippers are worn instead of boots; but on no account what is called a 'smoking cap'—that is an article of male attire happily consigned to oblivion.

At hunt balls, meets (and sometimes at fancy dress balls), gentlemen wear the coats of the hunts to which they belong. These always look well, as they brighten up everything so much.

Often gentlemen now wear waistcoats knitted or crocheted in wool. They are bound with plain velvet or braid, with wooden buttons the shade of the wool. They are very warm and comfortable, and are much liked on a cold winter's day.

Some are braided, but the plainer they are the better.

With a red coat, the best colours are dark blue, white, red and white, black, grey and black, or brown.

In conclusion, let no gentleman be a 'fop.' Let him remember 'Churchill's' lines,—

> 'Fops take a world of pains
> To prove that bodies may exist *sans* brains;
> The former so fantastically dress'd,
> The latter's absence may be safely guess'd.'

CHAPTER VII.

THE CORRECT PRONUNCIATION OF CERTAIN CHRISTIAN NAMES, SURNAMES, AND NAMES OF TOWNS.

'There is much, nay almost all, in names.'—*Carlyle.*

'Great names debase instead of raising those who know not how to use them.'—*La Rochefoucauld.*

ITH the 'Sage of Chelsea' I thoroughly agree that almost *all* is comprised in a name.

How often are they mispronounced, especially in the instance of surnames and names of towns.

Bowditch tells us that 'Many names are undoubtedly the mere result of mistake or misspelling;' and he adds, 'A late resident officer of our hospital informs me that he has received bills made out against the institution, in which that word has been spelt in forty-six different ways!'

'What's in a name?' says Shakespeare.

Much indeed.

Ignorance and want of education on the one hand, and freaks of fashion, are both answerable for the mispronunciation of many surnames; the former is far more excusable, of course, than

the latter, which is only a passing fancy; these two reasons are responsible for the mistakes which so often grate terribly on the ears of highly-educated persons, or those who by their birth are sure to pronounce them correctly.

When mispronounced, they argue in a very unfavourable way with regard to the social position of the person so inflicting society, and they point plainly to the want of knowledge of etiquette and 'savoir faire' possessed by that individual.

Numbers of persons who go a great deal into society, are placidly content to pronounce surnames and names as they have been used to hear them pronounced, without ever taking the common trouble of observing or noticing how they are pronounced by those in the highest positions in society—that is to say, the members of the aristocracy and the highly educated.

People so content, are entirely educated by the eye, without the slightest reference to the ear, consequently sound does not affect them in the smallest degree, hence their serene indifference.

It must be a positive agony, in the case of many very sensitive, nervous persons, to hear names, whether of persons or towns, pronounced differently to the way in which they have just pronounced them; more especially when the correction is made in such a way, in such a tone, that the attention of the rest of the guests will be immediately attracted to the unlucky individual: it would be painful in the extreme.

On the other hand, persons exist so dense, so wrapped up in a mantle of satisfaction with themselves and all they say or do, that they never discover their own shortcomings on these

points, and a reproof, whether implied or spoken, has no more effect upon their armour of satisfied self-contemplation, than water has on a duck's back.

Those who are in ignorance of the right way of pronouncing any name or surname, should wait, if possible, to pronounce it, until someone who really knows, has enlightened and set them at ease on the knotty point. Until then avoid, if possible, pronouncing that name, whatever it may be.

Most names are pronounced as they are spelt. Some, however, are spelt one way, and pronounced quite differently, hence the difficulty to uneducated people.

Some names have a peculiar pronunciation.

The following are some of the surnames which are most constantly occurring in conversation, and are most frequently wrongly pronounced :—

SPELT.	PRONOUNCED.
Abergavenny.	Abergenny.
Alcester.	Awlster.
Arbuthnot.	Accent on the second syllable.
Acheson.	Atcheson.
Berkshire.	Barkshire.
Berkeley.	Barkley (both in the Christian name, surname, the title, the square, and the street).
Bertie.	Bartie (both surname and Christian name).
Blount.	Blunt.
Brougham.	Broom (not as some people pronounce it 'Brawham,' and whether the popular carriage or the celebrated statesman, it is always 'Broom').
Broughton.	Brawton.
Balcarres.	Balcarries.

SPELT.	PRONOUNCED.
Beauclerk.	Boclere, the accent on the first [syllable.
Bamfylde.	Bamfield.
Buchan.	Buckan.
Bellew.	Accent on the first syllable.
Blyth.	Bly.
Boughton.	Bawton.
Beauchamp.	Beacham.
Bellasys.	Accent on the first syllable.
Bourke.	Burke.
Bury.	Berry.
Beaconsfield.	Beckonsfield.
Boscawen.	Boscoen.
Bernard.	Barnard (in the surname).
Bowles.	Boles.
Cholmondeley or Cholmeley.	Chumley.
Cromwell.	Crumwell.
Calthorpe.	Cawlthorpe.
Cassilis.	Cassels.
Caius.	Keys.
Callaghan.	Callan.
Cockburn.	Koburn.
Corry.	Curry.
Cowper.	Cooper (both in title and poet).
Carnegie.	Accent on the second syllable.
Capel.	Kapel.
Conyngham.	Cunyngham.
Colquhoun.	Koohoun.
Crichton.	Kryton.
Coke.	Cook.
Charteris.	Charters.
Cadogan.	Accent on the second syllable.
Compton.	Kumpton.
Calderon.	Caldron, not Cauldron.
Devereux.	Devereu.
Derby.	Darby, whether in the case of the peer, the town, the great race, or the surname.
Dillwyn.	Dillun, accent on the first syllable.
Dalrymple.	The same.
Daley.	Daily.
D'Eynecourt.	Danecourt.

SPELT.	PRONOUNCED.
Dunwich.	Dunich.
Drogheda.	Droyeda.
Dunsany.	Accent on the second syllable.
Dalhousie.	Dalhowsie.
Du Plat.	Du Plar.
De Ros.	De Rousse.
Duchesne.	Dukeyne.
Dalziel.	Dalzel.
De Moleyns.	Demolines.
Donington.	Dunington.
Dysart.	Accent on the first syllable.
Elgin.	The 'g' is hard, as in give.
Eyre.	Air.
Fildes.	Fyledes, not Filldes.
Fiennes.	Fines.
Falconer.	Fawkner.
Gough.	Goff.
Glamis.	Glarms.
Gower.	Gor (both in surname and street).
Geoghegan.	Gay-gan.
Grosvenor.	Grovenor in surname, title, street, square, place.
Geoffrey.	Jefrey.
Gillett.	As spelt, the 'g' soft.
Gillott.	As spelt, the 'g' soft.
Gilbert.	The 'g' pronounced hard.
Gifford.	'G' pronounced softly.
Gorges.	The first 'g' is sounded as the 'g' in gore.
Hertford.	Harford, accent on the first syllable, whether town, country, or title.
Harewood.	Harwood, both title, house, and surname.
Hardinge.	Harding.
Houghton.	Howton.
Heytesbury.	Heytsbury.
Hervey.	Harvey.
Hobart.	Hubbart.
Home.	Hume (title and surname).
Hotham.	Hutham.
Houstoun.	Hoostoun.
Hawarden.	Harden (the castle, title as written).

SPELT.	PRONOUNCED.
Hughes.	Hews.
Heathcote.	Hethkut.
Hugessen.	Accent on the first syllable.
Harcourt.	Harkut—the same.
Innes.	Ins.
Ida.	Eeda.
Johnstone.	Johnson.
Jervis.	Jarvis.
Kesteven.	Accent on the first syllable.
Knollys.	Knowls.
Key.	Kaye.
Ker or Kerr.	Kar (never on any account to be pronounced 'Cur').
Lyveden.	Livden.
Leigh.	Lee.
Layard.	Laird.
Leveson.	Lewson.
Labouchere.	Accent on the first syllable.
Lascelles.	The same.
Le Fevre.	Lefevre.
Leconfield.	Lekunfield.
Macnamara.	Macnèmara.
Mowbray.	Mobrey (accent on the 'o').
Monck.	Munk.
Magdalen College.	Maudlin.
Malmesbury.	Marmsbury.
Menzies.	Minges.
Marlborough.	Mawlboro (both peerage and town).
Mounsell.	Munsell.
Monckton.	Munkton.
Montgomerie or Montgomery.	Mungumery.
Milnes.	Mills.
Milles.	The same.
Millais.	Millay, accent on the first syllable.
Monson.	Munsun.
Marjoribanks.	Marchbanks.
Molyneaux.	As it is spelt, the accent, a slight one, being on the 'neux,' the 'x' being sounded.
Mainwaring.	Mannering.

SPELT.	PRONOUNCED.
Mackay.	Mackie.
Meux.	Mews, the 'x' being sounded like 's.'
Macleod.	McLoud.
Nigel.	The 'g' is soft.
Nina.	Neena.
Ouless.	Ooless, not 'Owless.'
Pierrepoint.	Pierpoint.
Palk.	Pork.
Pepys.	Pepis, the first syllable being accentuated.
Ponsonby.	Punsunby.
Powlett.	Paulet.
Pugh.	Pew.
Ruthven.	Riven.
Ralph.	Rafe.
St John.	Sinjin (as Christian or surname; in a locality, church, school, etc., it should be pronounced as it is spelt, 'St John).'
St Clair.	Sinclair.
St Maur.	Seymour.
St Leger.	Sellinger
Strachan.	Strawn.
Stourton.	Sturtun.
Sandys.	Sands.
Stoughton.	Storton.
Southwell.	Southell.
Trimleston.	Trimston.
Tyrrwhitt.	Tirritt.
Talbot.	Tawlbut.
Tollemache.	Tollmache, as there is no decided accent upon either of the syllables.
Tadéma.	Tadyma, accent on the first syllable.
Tremayne.	The last syllable accentuated.
Tredégar.	The second syllable.
Thellusson.	Tellesson.
Trafalgar.	The third syllable.
Thesiger.	'G' is soft.
Vaux.	'X' sounded.
Vavasour.	Vavasur.
Villebois.	As it is written, 'Vilboi.'
Villiers.	Villers.

SPELT.	PRONOUNCED.
Vaughan.	Vorn.
Winmarleigh.	On the first syllable.
Wroughton.	Rawton.
Waldegrave.	Walgrave.
Willoughby D'Eresby	Willoughby D'Ersby.
Wemyss.	Weems.
Wykeham.	Wickham.

A little care will avoid placing the accent in the wrong place in a name.

In names of two syllables, the accent is nearly always on the *first* syllable, the second being curtailed and a little altered, though many ignorant people commit the mistake of putting the accent on the *last* syllable, *instead* of on the *first.*

Breadalbane.	Accent on the *second* syllable.
Clanricarde.	The same.
Burnett.	Accent on the *last* syllable, not on the first.
Tremayne.	The same.
Burdett.	Ditto.
Kennard.	"
Kennaird.	"
Parnell.	"

As far as towns are concerned, numerous mistakes occur.

Arundel.	Accent on the *first* syllable, whether title, surname, or castle.
Alresford.	Alsford.
Bicester.	Bister, *first* syllable being slightly accented.
Belvoir.	Beever.
Brawhan Castle.	Braun Castle.
Berwick.	Berick.
Caversfield.	Casefield.

SPELT.	PRONOUNCED.
Carshalton.	Case Horton.
Chelmsford.	Chemsford.
Dulwich.	Dulich.
Pytchley Hounds.	As written.
Pontefract.	Pomfret.
Southwark.	Southark.
Trowbridge.	Troubridge.
Uttoxeter.	Uxeter.
Wherwell Priory.	Horrell Priory.

CHAPTER VIII.

ETIQUETTE TO BE OBSERVED IN LEAVING CARDS.

ONE of the most important, if not the most important, of all the social duties demanded by etiquette, is that of 'leaving cards.'

People take this way of showing civility to their friends and acquaintances; it is the received mode of, in the first place, making, and subsequently increasing their circle of acquaintances; in point of fact, it is the basis, the rock, on which all acquaintances in general society are formed.

Those who do not perform this most important social duty according to the strict rules of etiquette, or who neglect it altogether, will soon find themselves without acquaintances—absolutely without friends. Moreover, they will be looked upon as wanting in the 'convenances' of society; they will be designated as ill-mannered, vulgar, and put on a par with 'nouveau riches' and those accepted by society on sufferance, not classsed with those who belong to society by right of birth and position.

Therefore let us see what the etiquette of card-

leaving consists of, so as to avoid falling into any pitfalls, and by ignorance outraging society.

The usual hour for leaving cards would be two-thirty to six-thirty, whether in London or the country.

It would be quite contrary to etiquette to leave them earlier than two-thirty or later than six-thirty, and the most fashionable and correct time is between three and four-thirty or five o'clock.

On no account must cards be left in the *morning*, that is to say, before two-thirty.

A few years ago it was looked upon as a grave breach of etiquette if any lady sent her visiting-cards by post, and as betraying the greatest ignorance of the customs of good society on the part of the person so doing, but now quite the contrary is the case.

Formerly, under exceptional circumstances, intimate friends, or two brother officers calling at the same time at the house of a mutual acquaintance or friend, might leave the cards of a third person, who was at the moment prevented leaving them himself, but it was looked upon as quite 'exceptional,' and people never ventured to do it, except when the distance was a very long one, 'time' was short, or some other stringent reason.

Where gentlemen are concerned who are bachelors, it is still etiquette that they should leave their cards *in person* as a rule, though on very exceptional occasions they might be left by a friend.

But in the case of ladies, custom has altered; and although, as heretofore, the best, most correct etiquette is for a lady also to leave her cards in person whenever it is possible, yet it is quite

allowable now to send them by post, by a servant, or to employ a shop to send them out for you, giving them your visiting-list for the purpose.

This should be made out in districts, so that by this means the same ground is not gone over twice; and still further to avoid this, if you have several acquaintances in one street or square, the numbers should be placed in their proper order on the list, thus,—1, 6, 8, 10, not 10, 1, 8, 6.

The distances in London now-a-days are so tremendous, that it is almost impossible for ladies to leave cards themselves, except upon their intimate friends; everyone does not possess a carriage, cabs are ruinous, the Underground not always convenient, and walking to some is equally difficult.

Therefore cards may, under these circumstances, be sent with perfect propriety by post, servant, or messenger.

The latter do a great deal in a day, and are very glad of the job.

It is usual to leave cards *before* Easter, and again when the London season begins in good earnest, namely, *after* Easter.

'Distance,' 'bad health,' 'bad weather,' 'special engagement,' 'shortness of time,' are all good and proper reasons for a lady not leaving her cards herself.

Every lady should keep a visiting-book.

This book would contain the names of everyone she knows, whether relations, friends, or acquaintances, and a line is usually drawn on the left of each page, and another on the right, and under these two headings dates are written; on the left, the date when a card is left, on the right, the date when the lady returns the card, so that

she can see at a glance whether she owes anyone a card, or whether one is due to her.

Visiting-books should be arranged alphabetically, as reference to them is then so much easier. The space between the left and right lines is reserved for the names and addresses.

With regard to 'cards' themselves, the plainer they are the better.

A lady's visiting-card should be about three inches in length, by about two in depth, and it should be *without* glaze, those that look like satin being very vulgar; and it should not be too thick, while at the same time it must be a proper consistency, not thin, like a sheet of foreign notepaper.

Small clear copperplate is the best for a lady's card. Old English letters are out of fashion, besides being very difficult to decipher, and there should never be the least attempt at ornamental embellishment in the matter of large capital letters, tails and flourishes.

Cards are always printed in *black*. People who are ignorant sometimes have them printed in gold, but it is very bad taste.

Coronets, monograms, crests and initials are *never* printed on visiting-cards.

The lady's name is always printed in the centre of the card, with her address, whether in London or the country, in the *left*-hand corner. If she has a second address, it is printed in the right-hand. If the second address is only a temporary one, as in the case of a lady living in the country, but coming up to London for the season, it is usual to *write* the London address in ink in the right hand-corner, thus,—'1 Lower Belgrave Street,' as few people care to go to the

expense of a card plate, which can only be used for one season.

Cards are always *white*, and when ladies are in mourning they have a *black* border, the width of the border being decided by the depth or slightness of mourning in which the lady finds herself.

It is quite 'old-fashioned,' and no longer done in London society, the custom of printing husbands' and wives' names on the same card, although in watering-places and country and cathedral towns it is still done, thus,—'Mr and Mrs Smith' is printed on the same card; but even when people still adhere to this fashion they also have separate cards to be used, when they do not make a call together.

Cards are always printed with the full name or title of the lady, thus,—'Duchess of Norfolk,' 'Marchioness of Ormonde,' 'Countess of Wicklow,' Viscountess Folkestone,' 'Baroness Burdett Coutts.' In the case of a lady, the daughter of a duke, marquis or earl, married to a commoner, her Christian name would be printed on the card, such as 'Lady Theodora Guest,' 'Lady Jane Coombe,' 'Lady Hilda Higgins,' and, in the case of a lady, say 'Miss Brown,' who marries 'Lord J. H.,' she would have 'Lady J. H.' printed on her cards.

In the case of a marquis's daughter married to an earl's eldest son, she would have 'Lady M. D.' on her cards, *not* 'Viscountess D.' For instance, 'Lady Maud Wolmer,' not 'Viscountess Wolmer,' as the lady takes rank as the daughter of a marquis, *not* as the wife of the eldest son of an earl.

A married lady only uses her Christian name, as we have just stated; but if her husband has a father or brother living, she would always use

her husband's Christian name on her cards before her surname, as, for instance, 'Lady Alexander Kennedy,' 'Lady Berkeley Paget,' etc.

The word 'The,' while used in the case of a duke, marquis, or earl's daughter, a duchess, marchioness, countess, viscountess, or baroness, or the wives of the youngest sons of dukes and marquises, in addressing these by *letter*, is never on any account printed upon a visiting-card.

It would be a solecism to omit it on an envelope, and an exhibition of ignorance to cause it to be inscribed upon a visiting-card.

The title of 'Honourable' is never printed upon a visiting-card; it is the only title that is not. This rule applies equally to ladies and gentlemen, thus, The Honourable Jane L.'s card would bear the words 'Miss L.,' The Honourable Harold Finch Hatton's card would bear the words 'Mr Harold Finch Hatton,' the surname minus the prefix 'Honourable.'

When a brother and sister reside together, the visiting-card bears their joint names. The card is the usual *lady's* visiting-card, not the small one used by gentlemen, and her name is printed on the same card *beneath* that of her brother's.

The same is the case when a girl has no mother living, only her father. Her name is printed under his on a *lady's* visiting-card.

Unmarried ladies who have neither father, mother, nor brother living would have visiting-cards of their own, especially when they arrive at middle age.

No *young* ladies are permitted to have visiting-cards of their own; it would be a complete breach of etiquette were they to possess, much more use, them.

Their names are always printed beneath their mother's, or whatever lady chaperons them, and on the *same* card, say, 'Lady Jones and Miss Jones,' or 'The Misses Jones,' or 'Miss Jones and Miss Mary Jones.' The prefix 'Miss' must always be used when a young lady's Christian name is printed on a visiting-card. It would be in the worst possible taste to omit it.

Usually when a young lady is chaperoned in society by any lady relative or friend other than her own mother or sister, her name would be written in ink or pencil on the card, not printed, although, if people like, it can be printed; but often people, as in the case of a temporary address, do not care to have a special card plate simply for the purpose of having the name of the young lady whose chaperon they are, for perhaps only one season, printed on it, when writing it, especially if it is written in ink, does equally well.

Gentlemen's cards, equally with those for ladies, should be white, with a black border when in mourning. They should be of the same thickness as ladies' cards, and about two and a half inches long by two inches deep.

His address, if he has only one, in the left-hand corner; if he has two, the second would be printed in the right-hand corner, except when it is only temporary; then to write it in ink or pencil would be all that is really necessary.

Honorary rank is never printed on a gentleman's card, such as 'Q.C.,' 'M.D.,' 'K.C.B.,' 'D.L.,' 'M.P.,' etc., etc.

Of course, in the case of military, naval, or professional titles, they must precede a gentleman's name, and be printed on their visiting-

cards. For instance, 'Colonel Thompson,' 'Rev. E. Jones,' Captain Long,' 'Dr Browne,' 'Admiral H.'

In other cases 'Mr Howard,' or 'Mr Frank Howard,' would be printed in the centre of the card, the Christian name being necessary to distinguish a gentleman from his father and brother, or brother's.

On no account must the words 'Frank Howard,' without the prefix of 'Mr,' ever be printed on a gentleman's visiting-card. It would be in the very worst taste to do so, and exhibit a want of knowledge that would at once stamp the person committing this solecism as being quite unused to society, and absolutely ignorant of etiquette.

When a gentleman is member of a club, the name of the club is usually printed on the right-hand corner of his visiting-card, and his town or country direction on the left.

Officers usually put the regiment to which they belong on the right-hand side of their cards, and their town or country address, with the name of their club beneath it, in the left-hand corner.

Gentlemen's cards should be free from all ornamentation, and printed in copperplate type, like those of ladies.

The plainer and clearer the printing the better, and all coronets, crests, old English, and ornamental letters are to be most carefully avoided.

In the case of a baronet or knight's cards, they would be simply printed 'Sir James Greene,' no honorary initial letters.

'Wedding cards' must never be sent. They are entirely out of fashion, and sending them

would simply show great ignorance in the eyes of society; and for the same reason 'funeral cards,' to inquire after the members of a family after a death has occurred; and 'christening cards,' after a christening, are all quite inadmissible, and must never on any account be sent.

To send them would be a breach of etiquette, and would mark the sender as old-fashioned, and cause them to look foolish in the critical eyes of the fashionable world.

If a lady has a friend or acquaintance who is ill, the proper thing for her to do would be to leave a card to inquire directly, or as soon as is convenient, after she hears of her illness.

These cards *cannot* be sent by post.

It is imperative that they should be left in person. They ought not even to be sent by a servant, unless the lady wishing to make the inquiry were herself too ill to go out.

The lady making the inquiry would write above her own name on her visiting-card the words, 'To inquire.' Nothing else would be necessary. She would not put, 'To inquire for Mrs Smith.'

The two words mentioned would be sufficient.

When the person so asked after became convalescent, she would return thanks to those who have asked after her.

If the person inquired after were well enough, she would return thanks in person,—that is to say, the words 'To return thanks for kind inquiries,' written in ink or pencil, on a lady's ordinary visiting-card above her name, will be all that etiquette demands.

But when people are not well enough to return thanks in person, they do so by post; that is to say, they buy cards ready printed with

the words 'To return thanks for kind inquiries' printed on them, and above that the name of the person who has been ill is written.

They are sent while the lady or gentleman who has been ill is still an invalid, and therefore while the person who has been inquired after is seriously or dangerously ill, they would on no account be sent, as the sending of them is intended to convey to those friends or relations who have been to inquire, that the visited is on the road to, or arrived at, recovery.

To 'return thanks' for inquiries so made, must never be neglected; it would be a grave want of courtesy.

Ladies and gentlemen on leaving London or their country-seats would, previous to their departure, leave cards with 'P.P.C.' written on them on their friends or acquaintances.

Cards with these letters on them show that those who leave them are to be absent some little time.

The letters signify 'pour prendre congé,' to 'take leave,' and it would be a breach of etiquette to omit this looked-for civility.

The words 'new comer,' in the country, or in a cathedral city, or country town, simply signifies those who are not temporary visitors, but people who intend to reside in the city or town for a period varying in length from a week or ten days to some months.

In the country the etiquette observed is, that the residents—that is to say, county families, or those who have taken up their abode there—should call on all new comers, previous acquaintanceship with them, or introductions being quite unnecessary.

Residents would simply inform themselves of the social position of the 'new comers,' and would then at once leave cards upon them; when their social positions are equal, if the residents wished to be on friendly terms with the new arrivals, they would 'call' and ask if they were 'at home.' This would immediately show the new comers that the residents wished to be on pleasant terms with them.

When the residents only wished to be on ceremonious terms with new people, they would simply call and 'leave cards,' only saying to their servant, 'For Mr and Mrs R.,' without asking if they were 'at home.'

Call and card should be returned in a like spirit within a week; a card for a card, a call for a call.

In the case of 'new comers,' no matter what their rank may be, if it is even very much higher than that of any lady resident in the county (whether belonging to the county families, or only a resident by circumstances), the 'new comer' must wait for the resident to call or leave cards upon her; she cannot take the initiative, that is the resident's privilege, and for a 'new comer' to call or leave cards *first*, would be a breach of the accepted laws of etiquette.

Calling on 'new arrivals' must be carefully undertaken—it cannot be quite done haphazard. Society and class affects in a great measure the calls and cards for 'new comers.'

In what we call the 'home counties,' people are far less exclusive than they are in counties more distant from the metropolis, though even in the home counties society is particular and exclusive enough for all needful purposes; but the reason of the extra line of caution being

observed further away from London is, that the further removed from London, the more general is the fact that the properties are hereditary, belonging to one family, in perhaps an unbroken line for generations, while the contrary is often the case nearer London, where many people let their country houses, or sell them, or properties are purchased or houses built by moneyed men—the millionaires who have made their wealth by industry and fortunate speculations, and who thus enter into possession of the lands and houses of their less fortunate brethren, the latter finding that property near 'London' means a comfortable income to themselves, when it is in their power to sell or let it.

When 'new comers' do not care to continue an acquaintance after the first exchange of calls and cards, they would return the call by only leaving cards, thus intimating their decision; the same with the residents not desirous of a further intimacy with new arrivals.

In cathedral cities and country towns many miles away from 'Vanity Fair,' residents would call on 'new comers,' and the same applies to county society.

In watering-places, such as Folkestone, Brighton, Scarborough, etc., residents would never on any account call upon 'new comers,' any more than they would call on strangers in London, or any persons to whom they had not been previously formally introduced in London society.

Residents only call upon 'new arrivals' in the country, and in cathedral and remote country towns.

When the social status of a new arrival has

been ascertained, the responsibility of calling or leaving cards should devolve rightly upon the lady of *highest* rank in the set to which the 'new comer' rightly belongs.

It would be correct for a resident in a watering-place to leave cards upon any lady with whom she had any acquaintance—even a bowing acquaintance—who might happen to arrive at the town in which she was a *resident*, to pass a few days or weeks.

It would be a friendly act on the part of the resident, and would show the new arrival that the lady who was resident in the town wished to show her any civility that was in her power, and the lady on whom the card was left would either leave cards in return next day, or 'call' and ask if the lady was 'at home,' one or other of these courses being adopted, according to the wish of the 'new comer,' as to the formal or more intimate terms she desired to be on with the resident.

Ten days is the very latest time on which cards should be returned. Etiquette really requires, if properly observed, that no longer period than one week should ever elapse between a card or cards being left, and their return by the lady on whom the cards have been left.

One point must be strictly observed, as its non-observance gives ladies dire offence; on no one particular are they more rigidly punctilious and severe, namely this, that 'cards' must be left in return for 'cards,' and 'calls' by a 'call,' not a 'call by a card' or a 'card by a call.'

The strictest etiquette must be maintained with regard to the proper performance of this social duty, and its non-performance or fulfil-

ment otherwise than I have described would be a grave solecism, a great mistake.

If a lady were to 'call' upon another lady of higher social rank and position than herself, who was simply an 'acquaintance,' who had only left a 'card' upon her, she would commit a serious breach of the accepted rules and laws of etiquette.

The contrary would be the case if a lady of higher rank and standing were to return a card by a 'call,'—that is to say, desiring her servant to say, 'Is Mrs L. at home?' It would be a decided compliment and civility on her part, and not only would be quite allowed by the laws of etiquette, but would show her desire to be on friendly terms with the lady who had left a 'card' upon her.

If the lady returned a 'call' by a 'card' only, it would be tantamount to politely saying that she had no desire that the acquaintance should go any further; in reality, that it should be of the slightest kind.

To avoid any mistakes as to who *had* or had *not* asked if his mistress were 'at home,' which of the ladies had made or omitted this inquiry, the best plan for a servant is to write on a slate, that ought always to lie on every hall table, the names of those ladies who inquired, is 'Mrs D. at home?'

By this means there can be no mistakes and no confusion, and much bother might be caused by the servants who receive the cards at the hall door, when the footman hands them to him, forgetting which ladies have made or omitted this inquiry.

It is quite impossible for any servant, however efficient, to remember exactly these details, say in the middle of the London season, when at

large and fashionable houses perhaps from thirty to forty cards are left in one afternoon, some being simply left as 'cards,' others only when the lady leaving them has ascertained that the lady of the house is not 'at home.'

In larger houses there is always a hall porter, and part of his duties is to enter the names and addresses of all callers in a special book, which he has for that express purpose. The plan of allowing the hall porter to simply sort the cards is not a good or efficient one. In ordinary cases, no dependence can be placed upon this being done effectually; and even when the servant is thoroughly up to his work, the written entry in the book is by far the safest and best.

When this is not done, and a gentleman calls, leaving a card bearing only a temporary address —that is to say, simply the rooms he has taken, or the hotel he is at for the season—the card may be lost, then, through ignorance of address, no return civility can be shown to him (for all gentlemen do not put their temporary address in 'The Court Guide' or 'Blue Book'), and then breaches of etiquette would be caused, for which the lady called upon would be virtually responsible.

Such mistakes might cause irreparable harm; the same where ladies are concerned who are only spending a short time in London, and who would naturally resent their cards not being duly returned.

In the case of leaving cards on a lady or gentleman staying at a large and crowded hotel, to avoid confusion, and to make their receiving them a certainty, the names in ink or pencil would be written on them as follows:—'For Mr J. Brown,' or 'For Lord and Lady H.'

But this is the only case, and it is a perfectly exceptional one, where such a course would be pursued; otherwise to write names on a card or cards would be the height of vulgarity, and in leaving cards at the house of a lady, the name of the lady or gentleman for whom they were intended must on no account be written on the cards thus left. It would be an unpardonable solecism to do so. The servant leaving the cards would simply say to the servant receiving them, for 'The Duchess of B.,' or 'Mrs Grey.'

After *every* entertainment to which a lady or gentleman has received an invitation, *visiting*-cards must be left, whether those who have been invited have been present or not, and whether they have *accepted* or *declined* the proffered civility.

Visiting-cards must be left within a week after any entertainment. They ought to be left the *day after*, and those who know the rules of etiquette, and are guided by them, would make a particular point of never neglecting this duty, so important in its social aspect.

After a dinner party, a lady would always ask if her hostess was 'at home,' as dining at a house implies a much greater degree of intimacy with your host and hostess than a mere formal invitation to a large entertainment. By entertainment is meant 'private theatricals,' 'tableaux,' 'amateur concerts,' 'recitations,' 'balls,' 'garden parties,' 'water parties,' 'picnics,' 'lawn-tennis parties,' 'archery parties,' 'croquet parties,' 'at homes,' 'five-o'clock teas,' 'receptions,' etc. After these it is only necessary to leave a card without asking if the mistress of the house is 'at home.'

When the question is asked, and the lady is

not 'at home,' then cards would be left in the usual manner.

If a young lady were on a visit without her mother or father, and were leaving cards on her friends, relations, or acquaintances, and her chaperon, or the lady with whom she was staying, was a stranger to the lady on whom she wished to call, the young lady would leave her *mother's* card, with her own name *printed* below it, and, to show the lady thus called upon that her mother was not with her, but that she was paying a visit to another lady, or was driving with her, she would pass a pencil through *her mother's name*, the reason for which would be understood by the lady called upon.

A lady would only leave cards on her friend, not on her friend's hostess also, unless she were acquainted with the lady with whom her friend was staying. If she was unacquainted with her friend's hostess, she would not leave cards for her.

If she had a bowing acquaintance with the lady with whom her friend was staying on the occasion of her *first* visit, it would be only polite to leave cards upon her; but when she made frequent visits, it would not be expected that she would leave cards upon her *after* the first time. At all subsequent visits it would be quite unnecessary to do so.

It is not etiquette for a lady to be introduced to another lady at any entertainment—say 'a reception' or 'five-o'clock tea'—and immediately, perhaps next day, leave cards upon her.

Any further acquaintance might be quite undesired by the lady so called upon; therefore, before venturing to leave cards, it is necessary that ladies should meet each other several times

in society, when the conduct of the lady of highest rank would naturally determine the course to be pursued for the future.

In the instance of two ladies of equal 'rank,' their own knowledge of society and 'savoir faire' will be their guide as to leaving cards upon each other or not. Where their 'rank' is not equal, if agreeable to her to do so, the lady of 'superior rank' would take the initiative, and when one of two ladies wishes to extend the acquaintance by asking the other lady to call upon her, the lady of highest rank would make the proposal, and the call should be made within the week. Where the ladies are of equal rank, it is not of the least consequence which lady proposes first to call upon the other.

When a lady has been at any entertainment—no matter whether her card of invitation comes to her direct from the hostess herself or by a mutual friend,—if the hostess was a slight acquaintance of her own, the lady so invited would leave cards on her hostess the day following the entertainment; and if she wishes it, when a lady has been at such an entertainment, it would warrant her leaving cards on her hostess the following season, or in the same town, within a reasonable time after receiving her hospitality, if they both resided in the same town or city.

In the case of these cards *not* being returned at once, or within a reasonable time, the lady who had left them would at once understand that the acquaintance was not desired by the lady to whom she had shown this civility, and their acquaintance would end there.

Ladies are always very particular that between themselves all the rules and etiquette of card-

leaving should be strictly carried out and punctiliously performed.

For a card not to be returned would be a direct slight upon the lady who left it.

If a lady had been temporarily absent from her country house, she would continue her card-leaving and calls where she had left them; on her return—that is to say, she would leave a 'card for a card,' and return a 'call for a call,' as she would, in the case of only a temporary absence, not leave cards with 'P.P.C.,' 'Pour prendre congé,' on them.

In the instance of the return of a lady to her country house, or to a town, or large watering-place, where she is a *resident*, not a visitor, after an absence—say of some weeks or months—she would instantly leave cards and make calls on all her friends and acquaintances, thus acquainting them with her return home or her arrival, whichever it happened to be.

The only means friends or acquaintances have of ascertaining the return or arrival of people they know is by 'card-leaving' or 'calling.'

These are official announcements of the fact which cannot be known by intuition. Common-sense shows that ladies must call first on their friends and neighbours, not their friends and neighbours on them, as, without visiting-cards, announcing their arrival, no one can know of their return.

As in many other instances, the tiresome social duty of 'leaving cards' and 'calling,' demanded by etiquette, chiefly falls to the share of the lady of a house, who has to leave cards for her husband as well as herself. Equally so a niece leaves them for an uncle, a sister for a brother, a daughter for her father, and a step-

daughter for her stepfather, when he survives her mother.

Whatever relationship a lady bears to the master of the house of which she is the mistress, whether wife, niece, sister, daughter, or step-daughter, in all cases she performs the duty of card-leaving for the master of the house among the *set* in which they mutually move.

The lady leaves the cards on all friends, relations, and acquaintances at whose houses they mutually visit, and by whom they are visited, and cards left on them in return.

The lady of the house keeps the visiting-list, and sees that no cards are omitted that ought to be left, and no calls unmade that ought to be made, which would often be the case where cards and calls depended upon the gentlemen of a family.

Gentlemen say that they have 'no time' to attend to these duties, except when they have any special reason for wishing to show a lady this mark of remembrance, such as being in love with the daughter of the house, or the niece, or sister.

On all other occasions their cards are left by the ladies of their family, so that, with the exception of cards left on *bachelors*, the master of a house does not do any of the card-leaving.

Etiquette does not allow any lady—married or single, young or old—to leave cards on *bachelors*, except in the instance of a ball, dinner, or any other entertainment given by a bachelor at which a lady has been present, then it would be quite correct that a lady should leave her card on the gentleman who had given the entertainment, the next day.

Ladies are rarely accompanied by the gentle-

men of their family when they leave cards, and but seldom when they make a call, gentlemen on these occasions being usually conspicuous by their absence, so that wives generally leave cards and make calls without their husbands.

Should a lady be driving when she makes a call, she would say to her footman, 'Ask if Mrs M. is at home.'

If the mistress was 'at home,' the lady would get out of her carriage and proceed into the house, where the servant would announce her to his mistress, and her carriage would wait while she paid her visit.

If the lady of the house was 'not at home,' or for any reason unable to receive her, the lady who was making the call would hand the footman *three* cards, if she was a married lady,—that is to say, *one* of her own and *two* of her husband's; if she was a widow or a single lady, *one* only of her cards would be necessary.

Some people still have both names printed on one card, thus, 'Mr and Mrs Long;' but it is quite contrary to etiquette, and should not be done; but those who persist in it would then leave *one* card with *both* names, and *one* with the gentleman's name only. A lady leaves her card for the mistress of a house, not for the gentleman, so *one* card would be sufficient; but a gentleman leaves his for both the master and mistress.

The footman of the lady calling would hand the cards to the footman, man-servant, or parlour-maid who answered the door, who would hold them in their hand until the carriage had driven away. The footman would not make any remark to the person answering the door, as he handed them the cards, beyond saying, 'For Lady

Cottrell,' or 'For Mrs Henniker,' as that would be the correct etiquette for the occasion, and would ensure the cards being left at the right address.

If the name of the lady for whom the cards were intended were not mentioned, mistakes might arise, as in the event of any change of address, with which the lady leaving the cards might be unacquainted.

A lady not intending to 'call,' but only to leave cards, would simply hand the cards to her servant, observing, 'For Mrs Black,' and he in turn would say, 'For Mrs Black' to whoever opened the door, at the same time giving them the cards.

Etiquette requires that the servant who takes the cards should hold the hall door open until the lady making the call has told her footman where she wishes to drive to, and the carriage has driven away.

It would be very rude and vulgar for a servant to slam the house door to while the lady who had left the cards was still outside.

The cards left should either be placed on a silver salver or small tray, which should be kept for that purpose on the table in every front hall, and given by the servant to the mistress of the house on her return home ; or else they may be spread out on the hall table, with any notes or parcels that may have arrived, for the inspection of the lady when she comes in.

If a lady has no footman—many have not, and also ladies now-a-days, when driving in a brougham or victoria, do not take a footman—then the lady would get out of her carriage and ring the bell, and ask if the lady was 'at home,' or merely hand the servant her cards, saying,

'For Baroness B.,' or 'Lady C.,' according as she wished to make a call or only leave her cards.

If a lady were walking when she made her call or left her cards, she would act in exactly the same way, as that is the accepted formula in society in all these cases.

If a lady were *riding*, she would not, except on a special occasion, make a 'call,' as a riding-habit is not the usual costume for a drawing-room, nor comfortable attire to pay a visit in; but if a lady did make a call when riding, her groom would ring the bell and make the necessary inquiries, and if the owner was 'not at home,' he would leave the cards with the servant answering the door, that would be given to him by his mistress, simply saying, 'For Mrs L.,' and the same when a lady riding only wished to leave cards, as ladies often leave cards when out riding.

A lady who was on sufficiently intimate terms with another lady to allow of her calling upon her, not formally only leaving cards, would say to the servant, 'Is Lady W. at home?' and if she were, the lady who made the call would leave, on her departure, if she were married, *two* of her husband's cards on the hall table, in a place where they could not fail to be seen.

This would only be done when the master of the house was not 'at home.' If he were at home, no cards would be left for him, as having seen him would do away with the necessity of so doing.

A mother would leave her son's card or cards on the master or sons of a house, but not her own, unless there was a mistress or daughter to leave them upon.

A lady would not ever think of leaving her husband's or sons' cards on the drawing-room

table, or give them to her hostess, put them in a card basket, or present them to her host. Any of these ways would be extremely vulgar, and quite unheard-of in polite society.

The correct thing would be for the lady to lay them on the hall table as she passed out, or silently hand them to the man-servant, or give them to her own servant, when she had taken her place in her carriage again, and tell him to give them to the servant in attendance, quietly observing, 'For Lord A.,' or 'For Mr Owen.'

She would leave *two* cards of her husband or sons—one for the master, the other for the mistress of the house; but on no account would she leave her *own* card on the hall table, as having been received by the lady of the house obviates all necessity for so doing, and takes away the reason.

A lady would not leave her husband's card for the daughters, or her sons'; neither would she leave her *own* card for the master or sons of the house.

Cards are only left for the members of a family who are *absent* when the visit is paid; never for those who are at home at that time.

When all the ladies of a family, as well as the mistress of the house, are included in a call, the usual custom is to turn down the '*right-hand corner*' of the ladies' visiting-card. Foreigners often vary this by turning down the *end* of their card, which means exactly the same thing, done in a different manner.

Turning down the corner also signifies that the *call* has been made by the lady *in person*, not by a deputy of any kind, whether a friend or by a messenger, and therefore turning down the corner or end is an extra proof of politeness. It looks best to turn down the corner.

In the case of the lady to whom the visit was paid having a daughter or daughters, the lady making the call would, when leaving the cards, turn down the right-hand corner of her own, as a civility to the daughter or daughters. Sometimes a separate card is left for the daughter or daughters. It is quite immaterial, and purely a matter of taste; either would be correct etiquette. Care only must be taken that one or the other is always done. Where there is more than one lady in a family, and should the daughter be quite young, the best way is to turn the corner down on the mother or chaperon's card.

If a lady were accompanied on a visit by her husband or son, and the master or son of the house were *absent*, and the mistress *at home*, he would, on leaving, leave one of his cards for the gentleman of the house. If the master were at home, *no* cards at all would be left; and were he absent or *at home*, only the gentleman's card would be left.

When a lady makes a 'call'—say upon her solicitor, doctor, clergyman, lawyer—that is purely of a 'business nature,' or when a lady makes a 'business call' upon another lady, she would give her card to the servant who opens the door, who would take it to his master or mistress, if they were at home, and who would then usher the lady making the call into the presence of his master or mistress.

This is correct etiquette. On no account would a card be given to the servant by a lady, if the lady called upon were at home, except when the ladies were previously unacquainted, and the call made was, say to take the character of a servant, personally recommend a governess,

solicit a charitable donation, or any occasion of a like nature.

If a lady is making a call at a house where a married daughter or daughters are on a visit to their mother, the proper etiquette would be for the lady calling to leave a *separate* card for each of them, and *two* of her husband's, if the lady making the call is married, and those for whom the call is made are also married.

If any acquaintance of the lady calling were also staying in the house, a card should be left for her; and in both these cases it would be correct to tell the servant for whom they were intended, so that all mistakes on that point might be avoided, also any giving of offence which might result from this omission, by a lady or ladies to whom such a civility was due, thinking it had not been rendered them.

Cards may be left by a lady on a *stranger*, if requested to do so by a mutual friend, and with the knowledge, previous to doing so, that the lady called upon is quite agreeable to this step being taken.

No one ever now sends 'memorial,' or 'wedding.' or 'christening' cards. They are quite out of date, and to send them would exhibit a total absence of what should be done in society by the person sending them.

In calls made to ask after an invalid, a lady only leaves her *own* card, not her husband's, and the wife, sister, or mother returns them, when the invalid is a gentleman.

Ladies do not leave cards, as a rule, for their sons, as they generally prefer doing so themselves, or leaving this necessary civility unperformed; and, particularly when the offender is

young, rich, and good-looking, he easily makes his peace with his friends, and is just as well received, and asked to quite as many dinners, balls, etc., as if he were most punctilious in leaving cards and calling, as indeed he ought to be.

Very often a 'call,' or leaving a 'card,' is the only return in a gentleman's power, for perhaps months and years of hospitality shown to him, and no gentleman should ever neglect such an obvious duty.

When time is really of importance to him, he should get some lady of his family to leave his card for him, giving her for that purpose packets of his cards and a properly made out visiting-list, arranged so that she shall have no trouble, and then he can make his 'calls' himself whenever it is possible, on those he has a special reason for so honouring. But on no account must the 'calls' and 'cards' be omitted.

After a ball a mother or sister often leaves a son or brother's card with their own, as this is simply an acknowledgment of civility proffered and accepted, not a formal or intimate visit.

Gentlemen do not undertake much formal 'card-leaving' between themselves, generally contenting themselves, if they are in the same rank in life, with meeting in general society, without any ceremonious visits.

If any two gentlemen are intimate friends, they generally meet so often in society, and at each other's houses, that 'ceremonious' calling is quite uncalled for, and would be out of place.

Of course, a gentleman calling upon another gentleman would leave his card if he were not in, to show that he had hoped to see him, and

as a proof of regret that he had not been successful.

If two gentlemen are only very slightly acquainted, not in the same set, and therefore unlikely to have many opportunities of meeting, then they would exchange cards from time to time.

Where their rank is equal, it is immaterial which calls first; where their rank is different, the gentleman of highest social position would call *first*, thus intimating that he desires the other gentleman's acquaintance, so that the one desiring the friendship would leave his card first. If his acquaintance were very slight, and his rank below that of the gentleman he wished to be on friendly terms with, then the gentleman of inferior social position would have to wait until his acquaintance was desired by the other.

In the matter of complimentary calls and cards, they should not be made or left more than four times a year at the outside, as they are purely formal, and just to recall people's existence to the notice of their acquaintance.

Etiquette requires that a gentleman should leave his card upon a lady or gentleman, who is a new acquaintance, on their arrival in London or elsewhere, after he has been invited to any ball or reception given at their house and has accepted their hospitality; and this rule holds good, whether he is invited to their house several times in one season or only *once;* and he may repeat his cards the next year, when, if they are not returned, he would consider that his late host or hostess did not wish to continue the acquaintance so begun, when he would cease to call, and there the matter would end.

But, as a rule, a host or hostess would be more

polite than this, and the fact of a gentleman being invited to their house, and being present at any entertainment there, would be sufficient to ensure him a welcome there in future, unless he were specially disagreeable, or very impecunious, and made himself conspicuous by winning the heart of the host or hostess's prettiest daughter, destined for a 'duke' at least, in which case, this impertinent upsetting of her matrimonial plans would probably cause the hostess to intimate to her servant that in future she was never 'at home' when 'Mr B.' calls.

Etiquette requires that a gentleman who has received through a mutual friend, or by the kind offices of some lady to whom he has been lately introduced, a card of invitation for a ball, reception, or any kind of entertainment at the house of a stranger, or new acquaintance, should, whether he *accepts* the invitation or not, leave his card the day *following* the ball, or whatever entertainment it may have been, *one* for the hostess, the *other* for the host, if the lady is married.

He would not leave *any* for the young ladies of the house, but whether *present* at the party to which he has been asked or *not*, the fact of his receiving the invitation makes it imperatively necessary that he should show those who have offered him hospitality, this slight mark of courtesy and civility in return.

Therefore it is absolutely necessary that after every party to which a gentleman has *received* an invitation, he should leave cards the very next day; this rule applies equally to balls, dinners, concerts, at homes, etc.

It is a proof of good-breeding to be very punctilious in the due performance of this social

duty; if the invitation comes through a very recent acquaintance, and the distance is long, a gentleman might allow two or three days in London, and a week in the country, to elapse before leaving cards, but these times are the very utmost limits to which this duty can be relegated; and it would be exceptional to allow this time to elapse, for the sooner cards are left after an entertainment the greater politeness and good manners is shown.

In the same way when the entertainment is given by a bachelor, all those gentlemen who receive invitations, whether they *accept* them or not, would be expected to leave their cards upon him the *next* day; and this rule applies whether they are strangers to him, or are personally acquainted with him, or have been invited by a mutual friend or acquaintance.

Of course, where people are on intimate terms of friendship, they may delay leaving their cards a few days if they wish, or it is more convenient; but such a rule would not apply with regard to mere acquaintances. Etiquette demands, then, a very stringent attention to the accepted rule of what should be done and left undone. And where friendship and intimacy may set aside etiquette, and in a measure always do so, acquaintances have a right to the strict observance of etiquette.

Under no circumstances may a gentleman leave a card upon a young lady to whom he has been introduced at a ball, or whom he has taken in to dinner, no matter how much he may desire to become on terms of friendship with her.

It is quite correct etiquette that a gentleman, on being presented to a young lady, and finding her agreeable and pretty, should say to her at

the end of the evening, 'May I have the pleasure of calling on you?'

He should also (unless he has reason to believe that her chaperon, mother, or the lady with whom she was, had any motive for objecting to such a course) say to the young lady's chaperon, 'May I come and see you one afternoon, Mrs S.?' or, 'Will you allow me to call upon you one day soon?' and the chaperon would give her consent, saying, 'I shall be very pleased to see you whenever you like to call;' or, 'You will always find us "at home" on Sundays;' or some other polite speech of a like nature.

The young lady must never take the initiative, if the gentleman does not ask permission to call, or her mother or chaperon does not request him to do so: she must put up with the situation. If her friendship with the gentleman progresses, and she becomes on friendly terms with him, then after a time she might say to him, 'Mother is always at home on Fridays; do come and have a cup of tea;' or some similar speech, which would indicate a desire on the part of the lady that the gentleman should be on friendly terms with her and her family, without in any way offending against the laws of etiquette, or departing from a quiet, ladylike modesty.

As a rule, a gentleman would not leave his card upon a lady who was a new acquaintance, whether she was his hostess, or a married lady he had met at her house, unless she expressly desires him to do so.

Whether their acquaintance has begun at a 'ball,' 'at home,' 'dinner party,' 'concert,' or in 'a country house,' this rule holds good, the slightness of their acquaintance not warranting such a

course on his part, however civil and pleasant the lady had been to him.

If the lady was a woman of the world, and desired his further acquaintance, she would easily, and in a way that he would understand, show him that his acquaintanceship would be agreeable to her. She would say, 'When you are in our neighbourhood, I hope you will often pay us a visit;' or, 'I have a box at the opera on Saturday nights, will you go with us one evening?' or, 'We shall be in London all the season, and again before Easter; do not forget that you will always find us at lunch at two o'clock.'

The lady having shown him this courtesy, the gentleman would then make a point of leaving his card upon her at once, within a few days at furthest, and he would (whether he had made his acquaintance or not at the same time as the lady's) leave a card for the lady's husband, father, or son, or brother, whichever might be the master of the house.

Bachelors should always leave cards on the master and mistress of a house with whom they are acquainted, immediately they know of their arrival in London for the season, or before Easter, when they return to their country house, or when they take up their abode in a watering-place, or cathedral city, or country town,—*one* card for the master, *one* for the mistress; and when he has been absent himself he should do the same immediately on his return,—cards on his acquaintances, and make a 'call' on his friends, this course being the distinction between formal and intimate terms.

No gentleman leaves cards on the daughters of a house, or any young relation staying there

with whom he may be acquainted, but it would be correct that he should do so if any *married lady* he was acquainted with was a guest there. He would leave cards for her if she was there *without* her husband, and for *him* also if he were with her, telling the servant for whom the cards were intended, so as to avoid all mistakes on the subject.

Gentlemen do not turn down their cards at the end or the right-hand corner, even if they are acquainted with all the ladies of the family besides the hostess.

Ladies take it for granted that gentlemen show them the civility of calling upon them, and leaving their cards in person, therefore the turned-down corner is unnecessary.

Bachelors, as a rule, hate the irksome task of 'card-leaving,' and shirk it as much as possible; but it ought to be observed by them. Where a bachelor has many intimate friends, his neglect is in a great measure overlooked. Those who want to see him, generally know where he lives, the club he frequents, the most likely parties at which to find him; therefore, in his careless fashion, he leaves no cards upon them, ceremony is ignored, and he takes his chance of their inviting him just the same.

He is not generally wrong, more especially when he is well dowered with 'the root of all evil,' and has, perhaps, in addition, a title, and houses and lands. Plenty of indulgence falls to his share, in spite of his remissness, from the ladies, who would not tolerate such bad manners and want of 'savoir faire' for a moment from any member of their own sex; and although hostesses are very easy on this score, they fully appreciate, and always make most of, the gentlemen who

pay them this politeness, and are not constantly asking forgiveness from them for their negligence.

When it is a question of a lady so erring towards another lady, most likely she would never be given an opportunity of repairing her fault, no excuses would be allowed, as indeed they ought not to be.

Gentlemen so offending are usually 'so sorry, so repentant, so full of excuses,' so ready to say that it is anyone and everyone's fault except their own, that when taken to task by any lady justly offended at such evident neglect on their part, they make her such pretty, flattering, humbugging speeches, that she forgets her anger, her dignity is restored, the smiles return to her face, and the truant gets off with but a scant meed of displeasure, and forthwith sins in precisely the same way again, on the earliest possible opportunity.

If a man is very popular, or really very much occupied, the mistress of a house will often forgive his failings on the score of card-leaving. But those who, by the exigencies of their position, are forced to be extra punctilious in the matter of card-leaving, are those impecunious bachelors who, above all things, must not lose the acquaintances they have made, or bachelors who have to make their way in society, which can only be done by scrupulous attention to the demands of etiquette, of which card-leaving is an important one.

CHAPTER IX.

ETIQUETTE OF 'MORNING CALLS.'

VISITS or 'calls' made by people are of three kinds, namely, the *ceremonious*, *semi-ceremonious*, and *unceremonious*.

The first would be paid to mere acquaintances, the second to those with whom the acquaintance was of longer standing, the third to personal and very intimate friends.

From three to four is the *ceremonious* hour, three to five o'clock the *semi-ceremonious*, and four to six or six-thirty the *unceremonious*, intimate, friendly, and pleasant hour.

'Morning calls' are erroneously so designated. They are always made between the hours of *three* and *six o'clock*, and should therefore, correctly speaking, be spoken of as 'afternoon calls.' The only calls made in the morning—that is to say, from twelve to one o'clock—would be wrongly termed 'morning calls,' as they would only be made by people on very intimate terms, never by any chance with acquaintances or people who have been recently introduced to each other. The laws of etiquette and know-

ledge of what is done in good society determines the hours for calling, and the degree of friendship, intimacy, or acquaintanceship entirely decides and regulates those hours which are set apart for the lady making the call and the lady called upon.

Many ladies have one day in the week in which they receive the acquaintances, from three to six or six-thirty.

Every Monday, Thursday, Saturday, as the case may be, when they have a 'regular day,' they intimate the same to those who are on their general visiting-list, and they take advantage of their knowledge, and make their 'call' on the day when they know they will find the lady of the house 'at home.'

This plan of a 'fixed day' is very general now in London, and it is a very good one, as it saves people time and trouble, for those who do not possess a carriage, who live long distances from each other, and who really wish to find each other 'at home,' find fruitless journeys very irksome, and are much better pleased when they start on their social duty with the certainty beforehand of not being disappointed for their civility.

Ladies also often arrange their day for being 'at home' so that it does not interfere with those of their friends at whose houses they are in the habit of visiting.

Very intimate friends generally avoid the regular 'at home' day for calling upon each other. It is meant for recent acquaintances and those who are on *semi-ceremonious* terms with each other.

Sunday is with many people the day for

receiving *intimate* friends; it is the especial day. Ladies and gentlemen—the latter more particularly—extend their hours for calling from three to seven o'clock. None but intimate friends call on Sundays, unless the hostess had intimated to them her desire that they should do so. If they called without this wish on the hostess's part, it would exhibit a want of 'savoir faire,' and would be a great liberty and breach of etiquette.

Neither ladies nor gentlemen ever make ceremonious calls on Sundays, so that the difference between 'calling on friends' on Sundays, and 'Sunday calls,' is one which is very marked, and must never be overlooked. Etiquette does not allow a mere acquaintance to call on *Sundays*. It is essentially the hostess's '*friends*' day.'

Ladies who have houses a little way out of London—say Richmond, Twickenham, Maidenhead, Windsor, etc.,—often ask their friends to call upon them on 'Sundays,'—that is to say, spend the afternoon and sometimes dine. They would not ask an acquaintance to do so, nor would they dream of presenting themselves on that day; but intimate friends would have a general invitation, of which they would often avail themselves, so that they would 'call' or not, as it suited them, without intimating their intention beforehand.

No lady or gentleman would give her or his card to the servant when the lady of the house is *at home*. It would be quite contrary to etiquette to do so, as such would only be done when the lady on whom the call was made was out or unable to receive visitors.

Calls are generally made by ladies *alone*.

Sometimes husbands and wives go together, but very rarely.

When a lady has a daughter who is old enough to be out in society, she would naturally, as long as she was *unmarried*, accompany her mother on ceremonious, semi-ceremonious, and friendly calls; and if there were two daughters, they might, on some occasions, both accompany their mother.

In London no family party—that is to say, father, mother, son or sons, daughter or daughters—would call on a lady in a body, except under very special circumstances. The call would be made by two, or, at the outside, three members of the family at the same time; whereas country etiquette, as an understood thing, permits four or five persons to call at the same moment, all members of one family.

Sometimes two ladies go out driving or walking together in London, with the settled intention of calling together on mutual friends and acquaintances.

The full titles of both ladies and gentlemen are printed on their visiting-cards, and most of them are used in full by the servant who announces them, such as, 'The Duchess of R.,' 'Lady Erskine,' 'Sir George Brown;' but in the instance of a Marchioness, Countess, or Viscountess, she would say to the servant when he asked her name, 'Lady Kildare,' 'Lady Granville,' 'Lady Helmsley,' not 'Marchioness of Kildare,' 'Countess Granville,' 'Vicountess Helmsley.'

The same with a Duke. He would say, 'Duke of C.,' and a Marquis would say, 'Lord Conyngham,' not 'Marquis of Conyngham;' 'Lord

Kilmorey,' not 'Earl of Kilmorey;' 'Lord Galway,' not 'Viscount Galway.'

The daughter of a Duke, Marquis, or Earl married to a commoner would be announced as 'Lady Elizabeth Clough Taylor,' 'Lady Adelaide Cadogan,' 'Lady Henrietta Turnor.'

In the case of the lady bearing the title of 'Honourable,' or a gentleman bearing the same, he or she would not mention it to the servant when asked their names, nor would the servant say, 'The Honourable Mrs Howard,' or 'The Honourable Mr Finch Hatton,' when announcing the visitor. He would simply say, 'Mrs Howard,' or 'Mr Finch Hutton.'

To do so would be to betray great ignorance on the part of both visitor and servant, and must never on any account be done.

No lady or gentleman whose name the servant does not previously know would say to him, as he pauses before opening the drawing-room door, 'My name is Jones;' she would say 'Mrs Jones,' or 'Lady Jones.' The prefix must never be omitted, and she would say this to the servant as she arrived at the landing, without waiting for him to ask her name, thus, 'Lady Thompson,' or 'Mrs Stevens.'

If a lady is driving when she makes a call, her servant would say, 'Is Lady D. at home?' or if she were walking or without a servant, she would make the same inquiry herself.

If the lady were 'at home' the servant would reply in the affirmative, 'Yes, ma'am,' or 'Not at home, ma'am,' if the answer were in the negative.

If 'not at home' were the reply, the lady making the call would leave cards in the manner described in the chapter on 'card-leaving.' No

servant knowing his duties would volunteer to the lady who called; any information respecting his mistress, as to where she had driven or walked to, or any similar information; and, as a rule, the lady making the call would not make any inquiries of the servant, accepting his reply as sufficient: but if it was of importance that she should see the lady of the house, she might say to the servant (and on this occasion it would not be bad taste on her part to do so, although visitors are not supposed to cross-question their friends' servants as to the movements and proceedings of their master and mistress), 'Can you tell me when her Ladyship will return?' or, 'Do you think I shall find Mrs L. at home if I call again in an hour, as I wish to see her about something important?' and the servant on his part would give her a reply, wording it according to what he knew of his mistress's plans.

If the lady on whom the call was made was 'at home,' the lady calling would at once enter the house, without asking any more questions.

The door being closed, the lady would *follow* the servant; he would lead the way upstairs. The lady would not precede him, and he would walk leisurely upstairs, a few steps in front of the lady or gentleman.

Proper etiquette requires that, except in the case of very near relations—mothers, fathers, sisters, or brothers, or very intimate friends—the servant should *always* lead the way, and announce the visitor in due form to the lady of the house. The servant shows the way to the dining-room, or boudoir, or library, wherein the mistress of the house receives her guests or intimate friends and near relations. This rule

ought never to be set aside, and, however used a visitor may be to a house, except when the 'entrée' is given to them specially, it is more correct that they should be ushered into the room by the servant.

When the drawing-room or boudoir is situated on the ground floor, and the visitor is unacquainted with the house, or has only paid a few visits there, the servant would say, 'This way, if you please, sir,' or, 'The drawing-room is to the right, ma'am,' still preceding the lady or gentleman as he spoke.

A servant bringing a note or message to the lady of the house would *knock* at her bedroom or *dressing-room* door, if she had not yet come downstairs, and he would hand in the note, or deliver the message. He would not enter these rooms: they are the only rooms at whose doors he would knock. On no account would he ever think of knocking at the door of the drawing-room, boudoir, dining-room, smoking-room, or library; it would be extremely vulgar; it would show that he was not 'au fait' of his work; it should never be permitted, and any servant doing so should at once be told not to do so again.

If the servant is a new one, or the lady or gentleman a stranger to him and the house, and the visitor takes it for granted that he is acquainted with their name, and therefore does not give it, the servant would say, just as he opened the drawing-room door, *without knocking*, 'What name, if you please, ma'am?' and when the lady had informed him, he would open the door, and announce her to his mistress.

If the servant knew that his mistress was

'at home,' but not downstairs, he would say to her, 'I will tell my mistress, ma'am,' or, 'My mistress will be down immediately;' he would say this instead of announcing the visitor's name.

The servant would then shut the door, after handing the visitor a seat, and the lady or gentleman would sit down and await the arrival of the hostess.

Visitors should never commit the grave error of questioning servants as to the movements of the lady of the house. Guests do not talk to the servants, or begin a conversation with them: they are not expected to discuss any topic with them. They should not say, 'Where is your mistress?' or, 'How long will your mistress be before she sees me?' or, 'Has your mistress been out driving?' or, 'Is your mistress quite well?'

The only time when it would be allowable for a guest to enter into conversation with her friend's servants, while waiting for her to come downstairs, would be in the case of the lady making the visit being an intimate friend of the house, and the servant an old and valued one, whom she had known for years, then it would be only right and kind to speak pleasantly to them, and talk to them until the hostess arrived.

If the lady of the house were in the drawing-room or boudoir, the servant would stand just inside the doorway, or one side. He would throw the door *wide* open, taking care to stand well into the room, facing the hostess, if possible. On no account must he stand *behind* the door. Then he would announce, in a clear voice, 'The Duke of H.,' or 'Mr B.'

Servants should be particular to speak dis-

tinctly, so that the mistress of the house may know who is coming in, and the other guests, if any are present, be aware of it also.

Nothing is more distressing and tiresome than not hearing the name of visitors when they are announced, and visitors, on their part, should be very particular to speak distinctly, particularly when they are new acquaintances, or when their names are difficult to pronounce.

The lady of a house would tell her servant, before luncheon, or before the usual hour for visitors to call, whether she was 'at home,' whether she 'received' or not, during the afternoon; or she would tell them that she was only 'at home' to those whose names she would specify, but 'not at home' to all other visitors.

If the lady of the house has told her servant to say 'not at home,' he would at once say so to any lady or gentleman who called, no matter who they might be, and he should say it without hesitation, directly as soon as he was asked the question.

Any hesitation on his part would seem to imply that his mistress was 'at home' to certain ladies or gentlemen, but not to the person then making the call, and the lady or gentleman who made the query would naturally feel aggrieved at such an answer, as it would sound like a personal affront, and a desire to exclude them *personally*, not to exclude *general* callers.

People cannot be expected to tell their servants their reason for not being 'at home.' These three words, 'not at home' are accepted everywhere; they are the correct formula when such is the case; it means ladies do not wish to receive visitors. It signifies that, for one or more

reasons, they do not intend to receive anyone who may happen to call on that particular afternoon. It is not an untruth in any way; but as it would be absolutely impossible and unnecessary to explain to friends and acquaintances the why and wherefore for such a decision, society has made use of this term, to show that it is inconvenient to a lady to receive anyone, and these words, 'not at home,' are all-sufficient; they would be spoken quietly by the servant, and received by the lady or gentleman making the call without comment.

Therefore a lady should always instruct her servants beforehand as to her wishes, as, for instance, if they were in ignorance on the subject, and did not know if they were to say 'at home,' or 'not at home,' they would not know what to reply to the person making the query. The servant could only say, 'I will see if her Ladyship is at home,' or, 'I do not know if my mistress is at home;' and to go off to ascertain, leaving the lady standing on the door-steps or hall, or seated in the carriage, would be the height of rudeness, and a pointed insult to the caller, although in no way the servant's fault.

No servant who knows his duties would ever say to a lady, 'My mistress is engaged with a lady,' or, 'A gentleman is talking to her Ladyship in the drawing-room,' when a second or third visitor calls; but, if the hostess was 'at home,' he would usher all succeeding visitors to the drawing-room, as he had done the first, quietly announcing each as they arrived.

Only ignorant servants would say, 'Lord H. is with my mistress,' or, 'Mrs T. is with my master.' It is no business of the person making

the second call whether anyone is or is not with the host or hostess, and to inform them of the fact would be extremely wrong and vulgar. And on *no account* must a servant ever inquire of his mistress, 'Will you see Colonel M., ma'am?' when that gentleman appears, if she already has visitors with her, but he must at once usher Colonel M. into the room without remark, simply saying, 'Colonel M.'

If a visitor calls when the mistress of a house has gone upstairs to dress for a drive or walk, it would be correct for the servant to say, 'My mistress is dressing to go out, ma'am, but I will ascertain if she can see you,' and if the lady or gentleman making the call wished it, he would at once proceed to make the inquiry; those calling must use their tact in desiring the servant to ascertain, but usually the person making the call would take the servant's reply as sufficient, and, except when the visit was of very great importance or for some special reason, the visitor would simply leave cards, perhaps saying to the servant, 'Please tell Lady B. I was so sorry not to see her.'

This would be enough—all the civility that etiquette requires.

Whether the establishment is on a very large scale, with several men-servants in livery, or on a much smaller scale, with only a parlour-maid, or a boy in livery, these rules apply equally.

There is only one etiquette for all houses; the servants should or should not do certain things, and it is precisely the same whether the door is opened by the butler, the footman, with several other footmen in the rear, the hall-

porter, the small page, or the trim, neat parlour-maid, in her black dress and pretty cap.

Gentlemen very rarely wear gloves in London, although they are more worn than they were a few years ago, and in the country, except when they are riding or driving, or in very cold weather, they never wear them at all.

When they do wear them, on entering the drawing-room they would, as a matter of course, take off their *right glove*—it would be very rude not to do so, though in the event of their remaining gloved they would ignore the fact; they would not apologise to their hostess for so doing, and she, on her part, would make no remark on the fact of their retaining their gloves, concluding that they had some special reason for so doing.

No gentleman *ever* puts his hat on in the presence of the mistress of the house; he would wait, when his visit was over, until he was in the front hall, *before* resuming it.

Neither would he on his arrival *leave* his hat in the hall; it would be very vulgar to do so, and a decided liberty on his part.

Only the members of a family, or those who happened to be guests, would enter the drawing-room, when they had been out, *without* carrying their hats in their hands, as hanging up their hats in the hall is tantamount to saying that they are guests staying in the house, or that the house is their home, and therefore, when such is not the case, this free-and-easy style of behaving is not to be permitted.

The proper course is for a gentleman, when calling, to take his hat in his hand with him into the drawing-room, and he would hold it in

his hand until the mistress of the house comes in, if she were not in the room when he arrived, and would retain it so until he had shaken hands with her.

Then if he was at ease he would place his hat on the floor by him, or on any chair or table that happened to be handy; or he would keep his hat in his hand if he were not at ease, and it was a ceremonious or semi-ceremonious visit that he was paying.

The terms of intimacy, or the reverse, that he was upon, would regulate his conduct in this respect.

If he had a stick or umbrella with him, he would bring it into the drawing-room with him, and would hold it in his hand, or place it by him, the same as his hat.

The exact contrary is the etiquette at 'five-o'clock teas,' 'luncheons,' 'at homes,' 'dinners,' 'concerts;'—hats, sticks, umbrellas, and great-coats are left in the hall or gentlemen's cloak-room, the difference being that on these occasions people come by *invitation*, which constitutes the difference, while for a call or visit no *invitation* is necessary.

Many hostesses, on the days when they intend to be 'at home' to anyone who may call, so arrange their business that at a fixed time they settle themselves in their drawing-room ready to receive anyone who calls. This is a far better plan, and much more polite, than allowing people to be ushered into an empty room; and in the case of a shy hostess it is certainly far pleasanter and less trying, both to herself and her guests.

Should visitors call, the hostess would rise,

walk across the room a few steps to meet her visitor, and shake hands with her courteously.

Then the hostess would resume her seat, and the visitor would take one also—at least if she were well-bred she would, the hostess would have a right to expect that she would do so, as she could not say to her visitor, 'Will you be seated?' or, 'Take a seat,' though she might say, drawing a chair forward as she spoke, 'Will you sit here? you will find it comfortable,' or, 'Will this chair be too near the fire for you?' or, 'Where would you like to sit?' varied by any other civil speech.

This should always be done when the visitor looks nervous and uncomfortable, as, if the hostess does not say something of this kind, or pay her this attention, the shy lady will probably seat herself on the extreme edge of the only uncomfortable chair the room contains, as far away from her hostess as possible, thereby causing connected conversation to be eminently difficult, nay, well-nigh impossible, and bringing about the result that she and her hostess are both devoutly thankful when the ordeal so painful to both is over, and the visit ended.

Photograph-books, albums, portfolios of drawings, the musical or artistic capabilities of the hostess's sons and daughters, are things and subjects to be tabooed at 'morning or other calls.' Pleasant conversation is all that is necessary, pictorial and musical displays of such an everyday order ought never to be indulged in; a hostess should have plenty of resources without that, and to try and *amuse* visitors with such things, would simply show to any man or woman of the world that the hostess committing this

blunder was entirely *unaccustomed* to the usages of good society and the rules of etiquette.

Of course, where the hostess and her guests are relations, or very intimate, they may discuss their daughters' singing, their sons' artistic talent, or their nieces' literary performances, but such subjects are not to be used to weary the general public, who can have no possible interest in them, but only those who really will be interested in hearing about them.

Light subjects will answer the purposes of conversation, when people are not intimate enough for anything else.

The hostess would depend upon her own powers of conversation, without outside aids, as it is more polite not to rely upon them, and a hostess would generally, except under very exceptional circumstances, manage to make the quarter of an hour, or, at the outside, twenty minutes, which is the extreme limit of a ceremonious or semi-ceremonious call, pass agreeably to her visitor.

Adventitious help to conversation would only be resorted to by persons not possessing the art of conversing with people, whether strangers or acquaintances, with ease, or by those unused to good society.

Much 'tact' and 'savoir faire' is necessary at 'morning calls.'

They are more often than not passed 'tête-à-tête,' and to conduct a 'tête-à-tête' between two persons who are comparative strangers, or at the most acquaintances, with any degree of success, needs a knowledge of the world, and the requirements of sccciety, which *every one* does not possess.

Of course, ladies are always on the *qui vive* to discover the faults, ignore the merits, and find fault, mentally at least, with everything connected with each other.

Ladies when paying and receiving a morning call should be *quiet* in their manners and conversation—no nervousness or fussiness on either side. This is a point specially to be observed, as a woman who is without dignity, repose, and tact, must of necessity be one who is unused to good society, who is vulgar, and ill-bred—in short, wanting in everything that constitutes 'a lady;' those two words which people must be entitled to by their birth, which no amount of money can ever make them, if it is not their birthright.

'Morning calls' are the only social occasions when ladies receive their friends and acquaintances, when 'no refreshments' are offered to them, with the one exception of 'tea.'

At 'receptions, concerts, balls, at homes, private theatricals, garden parties,' etc., it is usual to provide refreshments, but on the occasion of a lady paying a 'morning call,' she is not supposed to be desirous of any refreshment.

Therefore no mistress of a house would say to the lady calling upon her, 'Will you take some wine?' 'May I offer you a sandwich and a glass of wine?' or, 'Can I persuade you to take a glass of wine and some cake or biscuit?'

To do either of these things would be to exhibit gross ignorance of the usages of polite society.

On the arrival of a gentleman at a country house, whether on a visit or simply for the purpose of 'making a call,' the hostess would offer

him a 'glass of sherry,' some 'brandy and soda,' or, in the winter, 'cherry or ginger brandy.'

She would ask the gentleman to ring the bell for her, saying,—'Mr B., would you kindly ring the bell for me,' and on the servant's entrance, she would say, 'Bring some sherry' (or whatever the gentleman preferred, she having previously said to him, 'May I offer you some sherry or—?') 'for Mr B.,' and the servant would at once bring in a tray with the wine or liqueur asked for.

In the same way, tea would be ordered for any ladies who might call, without reference to the hour of their visit, that is to say, whether the guest arrived at four or five o'clock.

The old-fashioned custom of a bride offering 'wedding cake' to her visitors on the occasion of their first calling upon her, is a thing never by any chance done now-a-days in good society; it is quite contrary to etiquette; it is an exploded custom, done away with for ever, by those who belong to society.

It is an obsolete custom, like that of handing round 'caudle' (after the advent of a baby), to those calling to inquire after the mother.

The etiquette with regard to brides is, that friends and acquaintances call upon them first; brides do not take the initiative, consequently a bride would defer calling upon people with whom she was acquainted, until they had called upon her, thus paying her an expected civility.

Those who were friends of the bridegroom, whether ladies or gentlemen, whether acquainted or unacquainted with the bride, would call on her, and ask if she were 'at home.'

When the reply was in the negative, they would simply 'leave cards.'

Acquaintances only, whether ladies or gentlemen, would 'leave cards' on a bride, if they were acquaintances of the bridegroom, and without reference to whether they were previously acquainted with the bride or not.

To do so would simply be an act of courtesy, which would be followed up by the bride and bridegroom, if they were desirous of turning an acquaintanceship into a friendship, or only returned by 'cards' or a formal 'call,' if they were not anxious to alter the terms they were already on.

'Married ladies' only are meant by the term 'ladies' in this case, as applied to acquaintances or friends, and their husbands must be the friend or acquaintance of the bridegroom,—therefore the 'married lady' who pays the visit would, on being announced, cordially shake hands with the bride, and say, 'I am so pleased to make your acquaintance,' or, 'I am delighted to see you, your husband and mine are very old friends,' or, 'Your husband and mine were at school together, I hope we shall often have the pleasure of seeing you;' or any polite friendly speech of this kind, the facts of their husbands being acquaintances or friends already, warranting the call on the part of the lady to the bride.

Gentlemen so seldom pay 'morning calls' accompanied by their wives, that their absence would not be remarked; and a lady wishing to show a bride this looked-for politeness, would on no account delay her visit until her husband could accompany her, but she would pay her visit without waiting for him, though he might accompany her, and ought to do so, upon a subsequent occasion.

A bride receives her visitors as any other

married lady would do. There is no special etiquette for the occasion, and a bridal call is the same as any other ceremonious visit ; nor would a bride send out cards, or any other intimation that she had returned from her honeymoon, or was established in her new home, whether in London or the country ; but those of her friends and acquaintances, or those of her husband, would call upon her about ten days after the expiration of the honeymoon, if the bride were established in her new abode, or in whatever hotel or house she might be living previous to settling in her new house.

It is an understood fact, and one that it is impossible to be too punctilious and careful about, that *on all occasions* when 'morning calls' are made, and the mistress of the house or lady for whom the call is intended is 'not at home,' or for any reason does 'not receive visitors,' that *cards must be left* in strict accordance with the rules described in the chapter 'Etiquette to be observed in leaving Cards,' which cannot be too strictly conformed with, or its neglect would be a grave offence ; and, likewise, 'cards *must be left*' for the gentlemen of a family, according to the *same rules*, when the lady called on 'receives visitors.'

Attention to these simple rules makes all the difference, and their careful observance or careless neglect stamps the lady or gentleman observing or neglecting them, as used to good society, and accustomed to the accpted rules and laws of etiquette, or unused to society, and ignorant of what etiquette requires in society.

Before 'four-fifteen' is the usual hour for 'ceremonious visits,' which is an early hour as a

rule for tea; but it would only be an act of politeness on the hostess's part to offer her guest some tea, particularly if she lived a long way off.

Naturally, if the hostess were already taking tea, or it was brought in during the guest's visit, the hostess would offer her guests tea, which she would do in a pleasant, civil manner, without coldness or apparent eagerness, as to show either would be a great mistake.

She would say, 'I hope you will stay and have tea,' or, 'Tea will be brought in a few minutes; you must not go until you have had some,' or any other little speech calculated to put the visitor at her or his ease.

Ladies or gentlemen making 'morning,' or rather 'afternoon calls,' are never shown into the dining-room to partake of tea; that is only done on the occasions of garden parties, afternoon concerts, or large five-o'clock teas, or afternoon 'at homes' (*vide* Chapter on 'Five-o'clock Teas,' etc.)

The correct way to have tea for 'morning callers' is either for the lady of the house, her daughter or daughters, to pour out the tea herself, or have it brought into the room by the servant, and handed round by him or her.

The servant would notice the number of guests in the drawing-room, when the bell was rung, and he was told to 'bring tea,' or at a fixed hour for him to do so; and he would bring the proper number of cups, or cups of tea already poured out.

The tea would either be poured out into tea-cups, according to the number of people assembled, or empty cups would be placed on the

tray, which would be presented by the servant to the guests, who each in turn would pour out tea for themselves, or the tray with empty cups would be handed to each guest by the footman, who would be followed by the butler, carrying a silver or china teapot upon a salver, from which he would fill each of the guests' cups as they were held out to him.

The tray should. if possible, be of silver, or plated. Where this is impossible, a Japanese tray, or an old or modern Chippendale tray, is the best; they are not expensive, and always look well.

The tea would be handed to the ladies according to their rank, and to the hostess *last of all.*

A silver or china jug for cream, and one for milk, a silver or china sugar-basin, a slop-basin, a plate of bread-and-butter, one of biscuits, and one of tea-cake or muffins, would also be placed on the tray, with a salt-cellar of salt, and sometimes a plate of mustard-and-cress, or small radishes.

As many *plates* as there are guests should also be placed on the tray, *each* guest taking one. *D'oyleys* are never used at these kind of teas, but plates *always.* Not to use them would be very 'bad form,' as there is no reason why people should place cake, bread-and-butter, or whatever they may be eating, on the edge of the teacup, or on the table, a bit more than they would at lunch or dinner.

If plates are necessary at *one* time when eating is concerned, they are necessary at *all times*, and should *always* be provided; and they always are in 'good society' whenever 'afternoon tea' is indulged in.

When tea is brought in on a tray, each lady helps herself to 'sugar, cream, and milk,' or 'sugar,' or 'milk,' or 'cream' *only*, according to their different tastes.

This they would do while the servant held the tray.

In some houses, on the days when the hostess only expects a few visitors, the 'tea' is placed upon a low table in front of the hostess, when it is brought in by the servant. It is served on a silver tray, as a rule, that being the most fashionable way of serving it.

Or sometimes a pretty 'five-o'clock' tea-cloth, trimmed with lace and worked in crewels or fine linen with coloured lace, knots of ribbon at the four corners, and the hostess's monogram or initials, or monogram and coronet, embroidered in one or all four corners, or in the centre, is placed on the table, and the cups and saucers, etc., are taken off the tray by the servant, and placed upon the table.

Tables of bamboo, with china plaques let into the centre, large 'Patience milking-stools,' painted vermilion, yellow, blue, white, or any colour that is preferred, revolving china tea-tables, or tables of two tiers, painted to look like ebony, the top tier for the cups and saucers, etc., the lower one for the eatables, and having two brass handles to carry it into the room, are all good shapes.

When the latter is used, the things are neatly spread on it, and then the servant, holding it by the two handles, carries it into the room, and sets it by the lady of the house, or whom she has deputed to act for her.

The hostess would generally pour out the tea herself, handing the cup or cups to the visitor

or visitors, and then hand them the cream and sugar, *unless* she had ascertained that they took only one, or neither of these two things.

She would only ask, 'Will you take cream and sugar?' *when* she was preparing the cups of tea herself; at all other times they would as a matter of course be handed to each guest in succession, who would partake of them, *or not*, as they felt inclined.

When a gentleman or gentlemen were present, he or they would of course hand the cups to the visitor or visitors.

If there were no gentlemen present, a lady would place her empty cup on the nearest table, or chair, or on the tray itself, when there was one. She would not do so when a gentleman was present, as he would naturally take the cup from her, and put it down, thus showing his politeness, and rendering the lady the courtesy due to her.

People do not often take two cups of tea on these occasions, and no hostess would say to a guest, 'Is your tea to your liking?' or 'Is it to your taste?' as such a question would be ill-bred, and would only be asked when 'tea' becomes a solid meal, which it never is in a drawing-room. No lady would ever think of such a thing.

The only refreshments provided for afternoon tea, and offered to a visitor, are 'thin biscuits,' bread and butter, both brown and white, cut very thin, like wafers, hot buttered toast, tea cakes, muffins, crumpets, scones; and in Yorkshire, 'pikelets;' 'Queen cakes, cakes, plain, seed, madeira, sponge, ginger, pound, and rice,' which are either cut into slices, or served up whole,

also fancy bread of all kinds, rolls, *radishes*, custard and cress.

Marmalade, honey, jam, fruit, fruit preserves, sandwiches, pastry, are only provided at *large afternoon teas*, where dainties of this kind are expected by the guests.

Salt should *always* be sent up when muffins, crumpets, pikelets, scones, tea cakes, and hot buttered toast are served, as *salt* added to them gives them taste, and materially improves the flavour.

When eating bread and butter, tea cakes, muffins, or anything else that has *butter* spread on it, a lady would of course take off her gloves before beginning to eat, as the butter would spoil them, and it would be contrary to etiquette to keep them on. When the lady had finished her tea, she would put her gloves on again, previous to taking leave of her hostess.

A lady would not, when paying a 'morning call,' as a rule take off her *veil*, if she wore one, nor would she remove her jacket or dolman, however hot the room might be.

If she was driving when making the call, she could bring an *extra* wrap, which she would leave in the carriage, or with the servant, while she paid her visit, and she would resume it on her departure.

The only occasion on which a lady would remove her bonnet and cloak, would be if she paid a 'morning call,' that is to say, before *one o'clock*, to an *intimate* friend, and she requested her to remain to lunch, then it would be etiquette for her to take off her outdoor things.

One thing ought never to be seen at any lady's tea-table, that modern abomination called a 'tea

cosy,' a sort of envelope or wrap for the 'teapot,' made of wool or cloth.

To have such a thing in society is simply an impossibility, you might just as well tell your visitors, 'I use a tea cosy to keep the teapot warm, as, if the tea gets cold, I am too poor to have more made.'

If tea gets too cold, the lady of the house should ring, or if a gentleman is present, request him to do so, and when the servant appears, should say to him or her, 'The tea is cold, please bring some fresh.'

This is the correct thing for a hostess to do, and is the course to pursue on the arrival of new guests.

If a hostess is *too poor* to afford more than *one* supply of tea, she should regulate her guests accordingly, or have a very large teapot, sufficient for the number of visitors.

On *no* account would a tray with '*wine*' be placed in a drawing-room when a lady was receiving visitors at 'morning calls,' nor would it be brought in either before or after the arrival of guests on the regular days when the lady of the house was *always* 'at home,' or on any day when she *received* visitors.

To have such a tray would be extremely bad taste; visitors do not require stimulants when paying these visits. The only time when a tray with *wine* or *brandy and soda* is brought into a drawing-room, is on the arrival of guests at a country house, after a *journey*, or in the evening, both in London and the country, *just* before the departure of the guests, in case any of them wish to partake of a 'stirrup cup,' which is often the case, more especially in the country, when guests

have perhaps a cold, long drive home before them.

Either of the ways of serving tea at morning calls, both of a ceremonious, semi-ceremonious, or intimate kind, are perfectly in accordance with the requirements of etiquette, and it is purely a matter of inclination and taste on the part of the hostess which course is pursued—it is absolutely immaterial which; but, when the hostess or her daughter pours out the tea, it is the more *informal* way; when it is handed round to them, it is the more ceremonious fashion: both are good and correct, according to those two different circumstances and occasions.

Coffee and chocolate are *seldom* offered at small teas: it is more a foreign than an English custom to do so, and cocoa is *never* provided unless it may be for the lady of the house, who has been specially ordered to drink it; or in a country house, when one or more of the guests require it for the same reason, when the mistress of the house would naturally order it to be brought for her or them.

In the same way, *cold* or *hot* milk would be provided if necessary, or any other beverage, if specially ordered.

At all 'morning calls,' when the daughter or daughters of the house receive a *ceremonious* or semi-ceremonious visit from a stranger or acquaintance, or someone recently introduced to them, for their mother, or in her absence, from whatever cause that may proceed, whether illness, a desire not to see them, or any other reason, the lady making the call would leave cards for the mistress of the house in the hall

when she took her departure. (Observe etiquette to be observed in leaving cards.)

In the same way, where a lady is not acquainted with the *master and mistress* of a house, but is acquainted, as sometimes happens, with the daughter or daughters, she would call on the daughter or daughters, and the daughter or daughters would introduce her at once to their mother (if she were at home when she called), so that she would leave cards upon the lady of the house on the very next occasion on which she did not find her 'at home;' she would in the same way leave cards for the master of the house.

Formal introductions are seldom made at 'morning calls,' never unless the hostess had reason to believe that any two or more of her visitors would desire such an introduction, and be likely to appreciate it.

A hostess possessed of tact would *casually*, in the course of conversation, take occasion to bring in the name of each visitor, whatever number of persons might be present, so that each guest should be acquainted with the names of those present, which would often prevent awkward results, by preventing the conversation turning upon any relations of those present, so that a good hostess, with readiness of wit, facility of speech, and a general knowledge of the world, would manage to include both or all of the visitors in the conversation that was going on, without, if she did not wish it, or it was desirable that she should not do so, formally introducing any of her guests to each other.

If two guests arrive immediately after each other, the hostess would address herself to

both equally; and if a second visitor arrived a quarter of an hour or twenty minutes after the first guest, the hostess would, if it was a lady, rise, meet, and shake hands with her, and then re-seat herself; if a gentleman, the hostess would simply shake hands with him—she would not rise to do so—and he would at once take a seat near his hostess, and begin to talk to her.

The lady who arrived first would be the first to leave (unless she had some special reason for remaining), and she would gracefully and pleasantly bid adieu to her hostess, after a call of ten minutes or a quarter of an hour.

When only one visitor, a lady, is present, the hostess sometimes walks a few steps across the room with her, and shakes hands with her at the door when she leaves (she would not stand at the door, or on the landing, and watch her walk downstairs); and when she was not intimate with the lady, the hostess would *simply* shake hands with her when she left, without walking across the room with her.

Accompanying a guest to the drawing-room door is an act of courtesy, not one absolutely required by etiquette.

When the host is present, he would as a matter of course escort the lady down into the hall, except when she was a mere acquaintance; but even then he might do so if the lady were one whose acquaintance was much valued by himself and the lady of the house, especially on the occasion of the lady making her *first* call.

When several people are present, and one leaves, the others do *not* rise when she leaves, unless they are acquainted with her, when they

would rise and shake hands, then re-seat themselves, and resume their interrupted conversation; but the hostess *only* would rise and shake hands with the lady who was taking leave of her; and in the instance of *two* visitors being present, the hostess would shake hands with the visitor who was leaving, but would not accompany her to the door, unless she was very intimate with her, or she was of *higher* rank, or of greater social importance than the second visitor, who would remain seated, when, after bidding 'good-bye' to her friend, the hostess would seat herself again, and continue her conversation with the visitor who still remained.

If two visitors were present, and one was a gentleman, in the event of the lady taking her leave *before* him, he would naturally open the drawing-room door for her, even if the hostess accompanied her to the door, but he would not shake hands with the lady, unless he was previously acquainted with her, nor would he escort her downstairs, unless the mistress of the house *specially* requested him to do so.

The lady would bow, and thank him in a few civil words for his courtesy; she would not shake hands unless the gentleman were already a friend, or they had been introduced by their hostess, and from a previous wish to make each other's acquaintance, on, the introduction being effected, they immediately become on very friendly terms.

In any other case they would simply bow to each other on their departure.

The same applies to the case of two guests, either two ladies, two gentlemen, or a lady and gentleman meeting at the same house during a

'morning call' simultaneously paid, and slightly conversing with each other out of civility during the visit, they would never think of shaking hands with each other on leaving, they would only *bow*, and if they had not spoken to each other, they would not even *bow*, they would leave the room without taking any notice of each other.

On the departure of a lady, the hostess or any gentleman present would ring the drawing-room bell, to intimate to the servant that the lady was leaving, so that he might be ready in the hall to open the door for her, put on her wraps, or call the carriage up, if she were driving.

The hostess would ring the drawing-room bell before shaking hands with her visitor, and accompanying her to the door; she would ring it just the same if the host were there to escort the lady to her carriage; it would show a great want of consideration on the part of the hostess for her guest were she to omit ringing the bell, and so giving their servant due warning of her guest's departure.

When paying a visit at a country house during the afternoon, when guests have sometimes come a very long way, the horses are sometimes taken out of the carriage, and put in the stables until they are required again.

When this is the case, the visitor would tell her servant on her arrival at what hour she wished her carriage brought round; if she had omitted to give this order, she would, when ready to go, turn to her hostess and ask if she might ring and ask the butler to order her carriage at once.

The hostess would, if the bell were within her

reach, at once ring it for her, except when a gentleman was present, when he would as a matter of course do so, saying to the hostess, 'Allow me to ring the bell for you.'

If no gentleman were present, and the bell was out of her reach, the lady of the house would reply, 'Certainly, if you must really go,' and then the guest would ring herself, and, on the entrance of the butler or footman, would say to him, 'Will you please order my carriage directly.' In the country, when the lady of the house is receiving neighbours or friends, who have come to call, she would, were any of her guests present at the time, present them to those paying the visit, or the callers to the guest or guests, according to the rank and position they mutually held.

Sometimes when a lady living in London, or passing a few months there, has a friend staying with her on a visit, she would, if possible—that is to say, if the guest desired it, and the house were large enough—place a sitting-room at her disposal during her visit, so that she might receive her own special friends or those unacquainted with her hostess. She would do this, at any rate, during the usual hours for calling; or, if this were impossible, or there was no room that could be given up to the visitor for that purpose, the hostess would ascertain from her guest when she expected friends, and would then, unless the guest were a *mutual friend* of herself and her guest, go out driving or walking, or make some excuse, so as to leave her guest alone to receive her friends.

It would be vulgar for the lady of a house to remain in her own drawing-room while visitors

were with her guest who were strangers to herself, unless her friend particularly begged her to do so, or the guest and the lady of the house desired to make each other's acquaintance.

In the event of a guest and her hostess being together in the drawing-room on the arrival of a visitor, it would, of course, be impossible to avoid a formal introduction, whether the hostess and the visitor desired it or not; but it would be easy for the mistress of the house, after a few minutes' pleasant, courteous conversation, to invent some civil excuse to absent herself, and, shaking hands with the visitor, she would quietly leave the room, and not return until the visitor had paid her visit and departed.

If the guest were a young unmarried lady, and the visitor were a gentleman, etiquette would require that the hostess should chaperon the young lady by remaining in the drawing-room during his visit, *except* when the gentleman was the young lady's 'fiancé,' in which case the hostess would naturally remember, 'That two is company; three's none,' and would leave her guest to receive her 'fiancé' without staying with her.

Of course in a country house a separate sitting-room would not be placed at a guest's disposal. There would be no necessity for it, as it is extremely improbable that any guests would have friends or acquaintances in the neighbourhood likely to be there at the same time as herself, and desirous of calling upon her. Should she, however, have any such acquaintances, and they called upon her, if they were unacquainted with the hostess, she would leave the room, as previously stated, so enabling her guest to see them

alone; but in all probability, if they were people staying or belonging to the neighbourhood, he or she would most likely be known to the host or hostess, if not to both.

In the event of a hostess wishing to make the acquaintance of any lady, a special friend of her guest's, whom her guest had mentioned would call upon her on a particular day and at a specified time, the guest would, when her friend arrived, have a conversation with her first, and then, before her visit terminated, she would ask if she might introduce her hostess to her.

On the lady replying in the affirmative, the guest would ring the bell, and would say to the servant who answered it, 'Will you tell Lady A. that Mrs B. is here?' which message he would proceed at once to deliver to his mistress.

She on her part would understand this to mean that her guest required her presence in the drawing-room, and she would go there at once, when, on her entrance, the desired introduction would be effected.

An introduction made in this way would be the groundwork of an acquaintance and friendship, if both ladies desired it, as both had beforehand the option of refusing the introduction and acquaintance if they wished it.

In a forced and formal introduction, no friendship or acquaintanceship need be the result, unless those introduced had a mutual appreciation of each other on being introduced.

In the case of a lady paying a visit to a friend of her own who at the time was the *guest* of a lady with whom the visitor was only slightly or quite unacquainted, she would not, in both cases, ask if the lady of the house were 'at

home,' but she would inquire if her friend, the *guest* of the hostess, were 'at home.'

If the answer were in the affirmative, the visitor would, when her visit was over, leave cards in the hall, or with the servant, for the lady of the house, if she were even *slightly* acquainted with her; but if she were *unacquainted* with her, she would on no account do so.

In the event of two ladies driving or walking together for the purpose of paying some visits, the lady who made the visit would on no account take her friend into the house with her, if she were a stranger to the lady receiving the call, unless there existed some particular reason for introducing the stranger to the lady of the house, such as a mutually expressed wish for such an introduction, or a desire on the part of the lady of highest rank—whether she happened to be the hostess or the friend of the lady paying the visit—for the acquaintance of the stranger.

When none of these reasons exist, the lady would leave her friend in the carriage while she paid her visit; or if they were walking, she would walk up and down until the visit was over.

Ladies do not usually pay calls when they are walking, unless they are alone, or unless both are acquainted with the lady on whom the call is made, as it is not agreeable for a lady to wait for twenty minutes or more, walking in the street, until her friend has ended her visit and returned to her.

CHAPTER X.

THE ORDER OF PRECEDENCE, AND SCALE OF PRECEDENCE IN IRELAND.

TERRIBLE offence has often been given by the host or hostess at a dinner party sending her guests in to dinner without a knowledge of their proper precedence.

Those who give dinner parties, and who are not born in 'the purple,' would do well to inform themselves upon the subject beforehand, so as to avoid these disastrous results.

Many a friendship has been lost, many a promising acquaintance nipped in the bud, by the unlucky mistake of sending 'Lady H.' in to dinner with 'Lord B.,' when she ought to have followed 'Lady C.' and 'Lord V.' *instead* of preceding them.

Social precedence is a tiresome thing to learn, and takes some trouble on the part of the pupil; but, in common with most things in this world, patience and perseverance will accomplish the end in view; and those who do not know, by virtue of their birth and position, can acquire the knowledge so effectually, that only those who *really* know can detect that the absence of such

mistakes at Mrs Smith's dinner party is brought about by her unfailing, determined perseverance in making herself thoroughly acquainted with the order of precedence, not because she knows without learning. What would happen in large official banquets and ceremonious dinners, if every individual did not take his or her proper precedence?

Hopeless confusion and indignant rage, coupled with remarks such as—Why does Mrs Brown invite people to her house, if she is so vulgar and ignorant that just because 'Captain E.' admires 'Miss F.,' she sends them in to dinner together, when 'Miss F.' ought to go with 'Lord John R.'?

A man may be as rich as Crœsus, but that will not give him precedence.

Wealth is not considered where that is concerned: it is one of the few things that gold cannot buy. Money opens doors with its gilded key to its owner, that would otherwise remain an unexplored paradise to him for ever; but once across the threshold, unless he has birth and ancestry, he becomes one of a crowd, while the rest take precedence of him.

The *oldest* peerages take precedence, although those bearing them may all be Dukes, or all Marquises. Thus a Duke of seventeen would take precedence of a Duke of fifty, if the young Duke's peerage dated further back than that of the old gentleman. Their rank is *equal*, the creation of their respective peerages makes all the difference in their taking precedence of each other.

The same rule applies to all other Peers, whether Marquises, Earls, Viscounts, or Barons. Their patent of nobility settles the question of their precedence beyond all dispute.

It is like the laws of the Medes and Persians, 'which altereth not.'

Of course the same rule applies to Peeresses, who rank in the order of their husband's precedence.

On all occasions, such as dinners, ball suppers, etc., the host takes down the lady who is of the *highest* rank of those present, and leads the way with her.

Usually the lady *next* in rank sits on her host's left hand, the lady he takes down occupying the seat on his right.

The remainder of those invited are told by their hostess whom they are to escort, and they then, *according* to their precedence, follow their host, while the gentleman of the *highest* rank gives *his* arm to the hostess.

If there are more gentlemen than ladies, they wait until their hostess has left the room, and then follow her to the dining-room.

It would not be etiquette to precede her; indeed, such a mistake would exhibit very bad taste, and be an open acknowledgment that the person doing such a thing was not accustomed to good society.

Sometimes, if a man is a widower, the part of hostess would be undertaken by his sister, or his wife's sister. Etiquette requires that his sister-in-law should take precedence of his sister.

In the case of an unmarried lady or a widow, her nearest male relation would act the part of host, and take the lady of highest rank to dinner; but should no relations be present, the gentleman second in precedence would take the lady of highest rank, while the gentleman of highest position followed with his hostess.

Relatives of the host and hostess may be, and indeed often are, of much higher rank than the guests invited; but, when such is the case, they give up their precedence, and accord it to those who are friends, *not* relations.

Brides go in to dinner according to their husband's rank, without reference to the fact of their being brides, although sometimes, when they have only been married, say a couple of months, some hosts give them an exceptional precedence, and take them down before a lady of superior rank.

A great many people, before giving a dinner, write out on a sheet of paper the names of their guests, and the order in which they are to go; and it is an excellent plan, as it saves much confusion at the last; and by telling each gentleman during the period before dinner which lady he is to make himself agreeable to, and introducing them to each other (if they are not previously acquainted), much shyness and formality is obviated; and when the butler pronounces the magic words, 'Dinner is on the table,' all confusion is prevented, and the guests proceed without mishap to the festive board.

The host is the proper person to tell the gentlemen whom they are to escort.

At a dinner where the eldest son's wife is present, as well as her sister-in-law, *she* takes precedence of them, if in her father-in-law's house.

Of course the daughters of a house never go in to dinner until all the other ladies present have gone down, even when their rank is superior. When there is a son, he may take a lady next to the one who holds the highest position, acting, in fact, as a second host, even when his father is present.

To those who do not rejoice in Lodge, Burke, or Debrett, and there are many in that unlucky position, the following table of precedence, copied from *Lodge's Peerage*, may be found very useful.

It is very difficult for persons not born in the upper ranks of life to remember the order and degrees of precedence, and I hope that by referring to this book some of their doubts and difficulties may be solved.

It is the people who possess the smallest claim to precedence that are the most particular about its being duly observed. All hosts and hostesses, to be popular and show a knowledge of their subject, should know and remember these little weaknesses.

How much of the popularity of some of the hosts and hostesses is due to the fact of their giving due weight and consideration to these small details, so important to those who hanker after their social position being properly acknowledged.

TABLE OF PRECEDENCY AMONG MEN.

THE SOVEREIGN.
The Prince of Wales.
Sons of the Sovereign.
Grandsons of the Sovereign.
Brothers of the Sovereign.
Uncles of the Sovereign.
The Sovereign's Brothers' or Sisters' Sons.
His Royal Highness the Prince Leopold (King of the Belgians).
Ambassadors.
The Archbishop of Canterbury, Lord Primate of all England.

The Lord High Chancellor, or Lord Keeper.
The Archbishop of York, Primate of England.
The Archbishop of Armagh, Primate of Ireland.
The Archbishop of Dublin.
The Lord High Treasurer.
The Lord President of the Privy Council. (a)
The Lord Privy Seal.
The Lord Great Chamberlain.
The Lord High Constable.
The Earl Marshal.
The Lord High Admiral. (b)
The Lord Steward of Her Majesty's Household.
Dukes, according to their Patents of Creation. (c)
Foreign Ministers.
Marquises, according to their Patents.
Dukes' Eldest Sons.
Earls, according to their Patents.
Marquises' Eldest Sons.
Dukes' Younger Sons.
Viscounts, according to their Patents.
Earls' Eldest Sons.
Marquises' Younger Sons.
Bishops of London, Durham, and Winchester.

(a) Being of the degree of Barons by Stat. 31, Henry III. By this statute, the Lord Great Chamberlain of England had place next to the Lord Privy Seal; but in the year 1714, the Marquis of Lindsey, then Hereditary Lord Great Chamberlain of England, being created Duke of Ancaster, gave up the precedency as Lord Great Chamberlain from him and his heirs, except only when he or they shall be in the actual execution of the said office of Great Chamberlain of England, attending the person of the King or Queen for the time being, or introducing a Peer or Peers into the House of Lords, which was confirmed by Stat. 1, George I.

(b) Above all of their degree, viz., if Dukes, above all other Dukes; if Earls, above all other Earls.

(c) For the precedence of the English, Scotch, and Irish Peers collectively, see above.

All other English Bishops according to their Seniority of Consecration. (*a*)
Bishops of Meath and Kildare.
All other Irish Bishops according to their Seniority of Consecration.
Secretaries of State, if of the Degree of a Baron.
Barons, according to their Patents. (*b*)
Speaker of the House of Commons.
Commissioners of the Great Seal.
Treasurer of Her Majesty's Household.
Comptroller of Her Majesty's Household.
Master of the Horse.
Vice-Chamberlain of Her Majesty's Household.
Secretaries of State under the Degree of Barons.
Vicounts' Eldest Sons.
Earls' Younger Sons.
Barons' Eldest Sons.
Knights of the Most Noble Order of the Garter.
Privy Councillors.
Chancellor of the Exchequer.
Chancellor of the Duchy of Lancaster.
Lord Chief Justice of the Queen's Bench.
Master of the Rolls.
Lord Chief Justice of the Common Pleas.
Lord Chief Baron of the Exchequer.
The Lords Justices of the Court of Appeal in Chancery.
Vice-Chancellors.
Judges and Barons of the Degree of the Coif of the said Courts.

(*a*) If any Bishop be Principal Secretary of State, he shall be placed above all other Bishops, unless they have any of the before-mentioned great offices.

(*b*) If any Baron be Principal Secretary of State, he shall be laced above all other Barons, unless they have any of the before-mentioned great offices.

Mem.—The priority of signing any treaty or public instrument, by public Ministers, is always taken by rank of place, and not by title.

Commissioners of the Court of Bankruptcy.
Bannerets, made under the Sovereign's own Royal Standard, displayed in army royal in open war, by the Sovereign in person, for the terms of their lives only.
Viscounts' Younger Sons.
Barons' Younger Sons.
Baronets of England, Scotland, and Ireland.
Bannerets not made by the Sovereign in person.
Knights Grand Crosses of the Bath.
Knights Grand Crosses of St Michael and St George.
Knights Commanders of the Bath.
Knights Commanders of St Michael and St George.
Knights Bachelors.*
Companions of the Bath.
Cavalieri and Companions of St Michael and St George.
Eldest Sons of the Younger Sons of Peers.

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* NEW JUDICIAL TITLE.

THE year 1884, amongst other changes, has introduced a new judicial title. Her Majesty, by warrant under the royal sign manual, dated the 4th of August last, conferred upon the County Court Judges of England and Wales a distinctive social and judicial title, with a specified rank which places them immediately after Knights Bachelors. The formal style and title is 'His Honour Judge,' in place of Mr or Esquire. The text of the material part of the warrant runs as follows:—'In the exercise of our Royal prerogative, we do hereby declare our Royal will and pleasure, that in all times hereafter the Judges of County Courts in England and Wales shall be called, known, and addressed by the style and title of "His Honour" prefixed to the word "Judge" before their respective names, and shall have rank and precedence next after Knights Bachelors.'

The jurisdiction of the County Courts is now so largely extended, that every change which will make the judgeships attractive to first-class men, early in life, must be advantageous to the public service. The system has for some time been open to the objection that officials without any formal judicial status were having thrown upon them year by year more and more of the duties of superior judges, while they were denied the corresponding rank. The Queen's warrant satisfactorily puts an end to this anomaly.—*Morning Post*, January 9, 1885.

Baronets' Eldest Sons.
Eldest Sons of Knights of the Garter.
Bannerets' Eldest Sons.
Eldest Sons of Knights of the Bath.
Knights' Eldest Sons.
Younger Sons of the Younger Sons of Peers.
Baronets' Younger Sons.
Esquires of the Sovereign's Body.
Gentlemen of the Privy Chamber.
Esquires of the Knights of the Bath.
Esquires by Creation.
Esquires by Office.
Younger Sons of Knights of the Garter.
Younger Sons of Bannerets.
Younger Sons of Knights of the Bath.
Younger Sons of Knights Bachelors.
Gentlemen entitled to bear Arms.
Clergymen, Barristers-at-Law, Officers in the Navy and Army, who are all Gentlemen, and have their respective Precedency in their several Professions.
Citizens.
Burgesses, etc.

Table of Precedency among Women.

The Queen.
The Princess of Wales.
Princesses, Daughters of the Sovereign.
Princesses and Duchesses, Wives of the Sovereign's Sons.
Granddaughters of the Sovereign.
Wives of the Sovereign's Grandsons.
The Sovereign's Sisters.
Wives of the Sovereign's Brothers.

The Sovereign's Aunts.
Wives of the Sovereign's Uncles.
Wives of the Eldest Sons of Dukes of the Blood Royal.
Daughters of Dukes of the Blood Royal.
Duchesses.
Marchionesses.
Wives of the Eldest Sons of Dukes.
Daughters of Dukes.
Countesses.
Wives of the Eldest Sons of Marquises.
Daughters of Marquises.
Wives of the Younger Sons of Dukes.
Viscountesses.
Wives of the Eldest Sons of Earls.
Daughters of Earls.
Wives of the Younger Sons of Marquises.
Baronesses.
Wives of the Eldest Sons of Viscounts.
Daughters of Viscounts.
Wives of the Younger Sons of Earls.
Wives of the Eldest Sons of Barons.
Daughters of Barons.
Maids of Honour.
Wives of the Younger Sons of Barons.
Wives of Baronets.
Wives of Knights of the Garter.
Wives of Bannerets.
Wives of Knights Grand Crosses of the Order of the Bath.
Wives of Knights Grand Crosses of St Michael and St George.
Wives of Knights Commanders of the Order of the Bath.
Wives of Knights Commanders of St Michael and St George.
Wives of Knights Bachelors.
Wives of Companions of the Bath.

Wives of Cavalieri and Companions of St Michael and St George.*
Wives of the Eldest Sons of the Younger Sons of Peers.
Daughters of the Younger Sons of Peers.
Wives of the Eldest Sons of Baronets.
Daughters of Baronets.
Wives of the Eldest Sons of Knights of the Garter.
Daughters of Knights of the Garter.
Wives of the Eldest Sons of Bannerets.
Daughters of Bannerets.
Wives of the Eldest Sons of Knights of the Bath.
Daughters of Knights of the Bath.
Wives of the Eldest Sons of Knights Bachelors.
Daughters of Knights Bachelors.
Wives of the Younger Sons of the Younger Sons of Peers.
Wives of the Younger Sons of Baronets.
Wives of Esquires of the Sovereign's Body.
Wives of Esquires to the Knights of the Bath.
Wives of Gentlemen entitled to bear Arms.
Daughters of Esquires entitled to bear Arms, who are Gentlewomen by birth.
Daughters of Gentlemen entitled to bear Arms, who are Gentlewomen by Birth.
Wives of Clergymen, Barristers-at-Law, Officers in the Navy and Army.
Wives of Citizens.
Wives of Burgesses.

For the instruction of those who do not know what 'Banneret' means, let me inform them that it signifies 'a knight made in the field'—that is to say, on the field of battle.

* This rank is ordinarily accorded to these ladies in regard to the honour conferred upon their husbands, although they are not named in the Statutes of the Orders.

With regard to the high sheriff of any county, away from the county he represents he has no precedence.

In his county he takes precedence of every other gentleman, the lord lieutenant equally with the rest, no matter what the rank of the others may be.

A lord lieutenant has no precedence, except in his own county, unless he is a Peer; and the wives of lord lieutenants and high sheriffs are not entitled to precedence, because their husbands are in positions of high official dignity.

The Queen is represented by an assize judge. He personates the 'Sovereign of the Realm;' therefore when he and the high sheriff are both present at a dinner or elsewhere, the judge would go into dinner first.

As far as clergymen and their wives are concerned, he has no precedence, in consequence of being a clergyman, and therefore his wife has none, as far as his clerical position is in question.

Neither do they, in common with naval and military officers, Queen's counsel, and members of Parliament, take precedence over esquires, on account of their professional rank; they take precedence according to their social standing, though, as a matter of courtesy, precedence is frequently accorded to M.P.'s; and in the army, generals, colonels, captains, etc., follow each other in their proper order.

The same rule applies to the wives of all these gentlemen. They can claim no precedence, because their husbands are high up in their professions, or distinguished members of Parliament. What precedence they enjoy is accorded to them by civility, not as a right that they

are entitled to enforce and have properly recognised.

The wives of lord lieutenants or high sheriffs, in spite of their husbands' rank and official dignity, do not for that reason claim any precedence.

In the same way as in the case of peers, the wife of a baronet, if only *twenty*, would take precedence of the wife of a baronet of *sixty*, if the young baronet's baronetcy dated further back than that of the husband of the older lady.

They claim precedence by virtue of the date of the creation of the husband's baronetcies, although their rank is *equal*.

If two couples of higher rank than the rest of the guests were present at a dinner party at the same time, the host of course escorts the lady of highest rank, while in her turn the hostess is conducted to dinner by the gentleman of highest position.

Therefore, although the gentleman taking her down were of *lower* rank than her husband, the lady next or second in the order of precedence would go into dinner *before* her husband.

Equally, supposing the rights of precedency of people of equal rank happen to clash, the gentleman, supposing they were lady and gentleman, would set aside his rights in favour of those of the lady.

In the case of married persons, etiquette requires that a gentleman should escort a lady of the same rank as himself. Were he to take down a lady of less social standing, he would give the latter precedence over the lady of higher or superior rank. To do so would be a grave breach of the laws of precedence and etiquette.

We will assume that the following persons are assembled in the same house for the purpose of dining there:—

The host and hostess are the 'Duke and Duchess of B.'

Their guests are—the 'Marquis and Marchioness of A.,' the 'Earl of D.,' 'Earl of C.,' 'Countess of L.,' 'Earl of O.,' 'Countess of M.,' 'Viscount N.,' 'Lady Mary H.,' 'Lady Teresa S.,' 'Baron P.,' 'Honourable Edith T.,' 'Honourable Bertie H.,' 'Honourable Car. H.,' 'General P.,' 'Mrs R.,' 'Captain W.,' 'Miss Q.,' 'Mr F.,' Mrs W.'

The following is the order in which they would go down to dinner, according to their rank and precedence:—

The 'Duke of B.' (the host)—'Marchioness of A.;' the 'Earl of D.' (eldest son of a duke)—'Lady Mary H.' (unmarried daughter of a duke); 'Earl of C.' (peer)—'Countess of L.;' 'Earl of O.' (marquis's eldest son)—'Countess of M.' (wife of a marquis's eldest son); 'Viscount N.' (peer)—'Lady Teresa S.' (unmarried daughter of a marquis); 'Baron P.' (peer)—'Honourable Edith T.' (unmarried daughter of a viscount); 'Honourable Bertie H.' (earl's younger son)—'Honourable Car. H.' (maid of honour to Her Majesty); 'General P.'—'Mrs R.' (wife of the eldest son of a baronet); 'Captain W.'—'Miss Q.' (daughter of a baronet); 'Mr F.'—'Mrs W.' (wife of Captain W.)

If at the same dinner party the Marchioness of Hamilton (wife of the eldest son of the Duke of Abercorn) and the Viscountess Mandeville (wife of the eldest son of the Duke of Manchester) were *both* present, '*Lady Mandeville*' would take precedence of '*Lady Hamilton*,' although Lady Hamilton is a 'Marchioness' and Lady Mandeville a 'Viscountess,' simply because Manchester is the senior of the two Peerages.

THE SCALE OF MEN'S PRECEDENCE IN IRELAND.

THE SOVEREIGN.
The Lord Lieutenant.*
The Prince of Wales.
Sons of the Sovereign.
Grandsons of the Sovereign.
Brothers of the Sovereign.
Uncles of the Sovereign.
Nephew of the Sovereign.
Ambassadors.†
The Lord Mayor of Dublin (only within the precincts of the city).‡
The Archbishop of Canterbury, Primate of all England.
The Lord Chancellor of Great Britain, being a Baron, or of higher degree.
The Archbishop of York, Primate of England.
The Archbishop of Armagh, Primate of all Ireland (consecrated before the passing of the Irish Disestablishment Act).
The Archbishop of Dublin, Primate of Ireland (consecrated before the passing of the Irish Disestablishment Act).
The Lord Chancellor of Ireland (if a Peer, has precedence of the Archbishop of Dublin).

* The style of the LORD LIEUTENANT is 'His Excellency,' except in the case of a Royal Prince or a Duke, when it is 'His Royal Highness,' or 'His Grace,' as the case may be.

† Ambassadors yield precedence only to members of the Royal Family of the Court to which they are accredited, and to the sons and daughters of crowned heads. FOREIGN MINISTERS and ENVOYS have no real claim to precedence. The question was raised and settled at the Congress of Vienna in 1815, but of late years place has been allowed them in this country after Dukes and before Marquesses.

‡ This precedence at the Court of Dublin, conceded for a long time to the LORD MAYOR, is local, and does not extend beyond the precincts of the city. The Viceregal Lodge is not within the precincts.

The Lord High Treasurer.
The Lord President of the Privy Council, being a Baron, or higher in degree.
The Lord Great Chamberlain.
The Lord High Constable.
Earl Marshal.
Lord High Admiral.
Lord Stewart of the Household.
Lord Chamberlain of the Household.
} Above all Peers of their own degree.
The Hereditary Seneschal (Lord High Steward) of Ireland, the Earl of Shrewsbury and Waterford.
Dukes of England.
Dukes of Scotland.
Dukes of Ireland.
Dukes of the United Kingdom, and Dukes of Ireland created since the Union, according to their Patents.
Eldest Sons of Dukes of the Blood Royal.
Foreign Ministers and Envoys.*
Marquesses of England.
Marquesses of Scotland.
Marquesses of Great Britain.
Marquesses of Ireland.
Marquesses of the United Kingdom, and Marquesses of Ireland created since the Union, according to their Patents.
Eldest Sons of Dukes, according to their Father's precedence.
Earls of England.
Earls of Scotland.
Earls of Great Britain.
Earls of Ireland.
Earls of the United Kingdom, and Earls of Ireland created since the Union, according to their Patents
Younger Sons of Dukes of the Blood Royal.
Eldest Sons of Marquesses, according to their Father's precedence.

* See note on preceding page.

Younger Sons of Dukes.
Viscounts of England.
Viscounts of Scotland.
Viscounts of Great Britain.
Viscounts of Ireland.
Viscounts of the United Kingdom, and Viscounts of Ireland created since the Union, according to their Patents.
Eldest Sons of Earls.
Younger Sons of Marquesses.
Bishops of London, Durham, and Winchester.
All other Bishops, according to seniority of consecration.
Irish Bishops (consecrated before the passing of the Irish Disestablishment Act), according to seniority of consecration.
Secretary of State, and Chief Secretary to the Lord Lieutenant, if a Baron.
Barons of England.
Barons of Scotland.
Barons of Great Britain.
Barons of Ireland created before the Union.
Barons of the United Kingdom, and Barons of Ireland created since the Union, according to their Patents.
Speaker of the House of Commons.
Commissioners of the Great Seal of England.
Treasurer of the Sovereign's Household.
Comptroller of the Sovereign's Household.
Master of the Horse to the Sovereign.
Vice-Chamberlain of the Sovereign's Household.
Secretary of State, and Chief Secretary to the Lord Lieutenant, if under the degree of a Baron.
Eldest Sons of Viscounts.
Younger Sons of Earls.
Eldest Sons of Barons.
Knights of the Garter.
Privy Councillors.

The General commanding the Forces in Ireland, and the Attorney-General of Ireland (unless of higher personal rank) have this precedence, being always Privy Councillors, and ranking as such, according to the dates of their being sworn in.

Chancellor and Under-Treasurer of the Exchequer.

Chancellor of the Duchy of Lancaster.

Lord Chief Justice of Ireland.

The Master of the Rolls.

Lord Chief Justice of the Common Pleas.

Lord Chief Baron of the Exchequer.

Lords Justices of Appeal in Ireland.

Vice Chancellor.

Judges of the High Court of Justice, Queen's Bench Division.
Judges of the High Court of Justice, Common Pleas Division,
Judges of the High Court of Justice, Exchequer Division.
Judge of the Court Probate.
} Take rank among themselves according to seniority of appointment.

Land Judges of the Chancery Division, High Court of Justice.*

Knights Bannerets made under the Royal Banner in open war, the Sovereign or Prince of Wales being present.†

* The Judges of all the Divisions of the High Court of Justice (including the Judge of the Court of Probate and the Land Judges), appointed prior to the passing of the Judicature Act, 40 and 41 Vict., cap. 57, retain *inter se* their precedence as it then existed, but will take rank before all Judges subsequently made, excepting of course the Chiefs of each Division, and the Lords Justices of Appeal.

† There is yet another order of Knights called Knights Bannerets, who are made on the field with the ceremonie of cutting away the point of the penant of armes, and making it as it were a banner, so that before being but a Bachelor Knight, he is now of a higher degree, and allowed to displaie his armes in a banner, as barrons do. Howbeit these Knights are never made but in the warres, the King's standard being unfolded.—*Holinshed's Chronicles*, vol. i. p. 273. Edition 1807.

Younger Sons of Viscounts.
Younger Sons of Barons.
Baronets according to the dates of their Patents.
Knights Grand Cross of the Bath.
Knights Grand Commanders of the Star of India.
Knights Grand Cross of St Michael and St George.
Knights Commanders of the Bath.
Knights Commanders of the Star of India.
Knights Commanders of St Michael and St George.
Knights Bachelors.
Companions of the Bath.
Companions of the Star of India.
Companions of St Michael and St George.
Companions of the Order of the Indian Empire.
Eldest Sons of Younger Sons of Peers.
Eldest Sons of Baronets.
Eldest Sons of Knights of the Garter.
Eldest Sons of Knights Bannerets.
Eldest Sons of Knights.
Younger Sons of Baronets.
Younger Sons of Knights.
The Judge of the Admiralty Court.
The Attorney-General (*vide supra* 'Privy Councillors,' p. 261).
The Solicitor-General.
The Under-Secretary to the Lord Lieutenant.
First, Second, and Third Sergeant.
The Judges of the Court of Bankruptcy in Ireland.
The Provost of Trinity College.
The Officers commanding the Military Districts in Ireland.
The Deputy Adjutant-General.
The Deputy Quarter-Master-General.

Knight Banneret made on the field of battle *after a victory* to which the Knight *mainly* contributed. Every Knight carried a 'swallowed tail'd pennon.' The process was to tear off the *tails*, and leave the rest of the flag square—it then took the name of a *banner*.

The Officer Commanding the Royal Artillery, and the Commanding Royal Engineer in Ireland.
The Inspector-General of Constabulary.
Doctors of Divinity.
Doctors of Laws.
Doctors of Medicine.
The Commissioners of Police.
Esquires.
Gentlemen.

By Command of His Grace
The Lord Lieutenant,
(Signed) J. BERNARD BURKE,
Ulster King-of-Arms.

DUBLIN CASTLE,
1st January 1879.

THE SCALE OF LADIES' PRECEDENCE IN IRELAND.

THE QUEEN.
The Princess of Wales.
Daughters of the Sovereign.
Wives of the Sovereign's Younger Sons.
Granddaughters of the Sovereign.
Wives of the Sovereign's Grandsons.
Sovereign's Sisters.
Wives of the Sovereign's Brothers.
Sovereign's Aunts.
Wives of the Sovereign's Uncles.
Sovereign's Brothers or Sisters' Daughters (Nieces).
Wife of the Lord Lieutenant.
Lady Mayoress (only within the precincts of the City of Dublin).
Duchesses in the rank of their Husbands, viz. :—
Duchesses of England.
Duchesses of Scotland.
Duchesses of Great Britain.
Duchesses of Ireland.

Duchesses of the United Kingdom, and Duchesses of Ireland of titles created since the Union, according to their dates of the Patents.
Wives of the Eldest Sons of Dukes of the Blood Royal.
Marchionesses in the rank of their Husbands, viz. :—
Marchionesses of England.
Marchionesses of Scotland.
Marchionesses of Great Britain.
Marchionesses of Ireland.
Marchionesses of the United Kingdom, and Marchionesses of Ireland of titles created since the Union, according to the dates of their Patents.
Wives of the Eldest Sons of Dukes.
Daughters of Dukes.
Countesses in the rank of their Husbands, viz. :—
Countesses of England.
Countesses of Scotland.
Countesses of Great Britain.
Countesses of Ireland.
Countesses of the United Kingdom, and Countesses of Ireland of titles created since the Union, according to the dates of their Patents.
Wives of Younger Sons of Dukes of the Blood Royal.
Wives of the Eldest Sons of Marquesses.
Daughters of Marquesses.
Wives of Younger Sons of Dukes.
Viscountesses in the rank of their Husbands, viz. :—
Viscountesses of England.
Viscountesses of Scotland.
Viscountesses of Great Britain.
Viscountesses of Ireland.
Viscountesses of the United Kingdom, and Viscountesses of Ireland of titles created since the Union, according to the dates of their Patents.
Wives of the Eldest Sons of Earls.
Daughters of Earls.
Wives of Younger Sons of Marquesses.

Baronesses in the rank of their Husbands, viz. :—
Baronesses of England.
Baronesses of Scotland.
Baronesses of Great Britain.
Baronesses of Ireland.
Baronesses of the United Kingdom, and Baronesses of Ireland of titles created since the Union, according to the dates of their Patents.
Wives of the Eldest Sons of Viscounts.
Daughters of Viscounts.
Wives of the Younger Sons of Earls.
Wives of the Elder Sons of Barons.
Daughters of Barons.
Wives of the Knights of the Garter.
Wives of Knights Bannerets.
Wives of the Younger Sons of Viscounts.
Wives of the Younger Sons of Barons.
Wives of Baronets in the rank of their Husbands.
Wives of Knights of Grand Cross of the Bath.
Wives of Knights Grand Commanders of the Star of India.
Wives of Knights Grand Cross of St Michael and St George.
Wives of Knights Commanders of the Bath.
Wives of Knights Commanders of the Star of India.
Wives of Knights Commanders of St Michael and St George.
Wives of Knights Bachelors.
Wives of Companions of the Bath.
Wives of Companions of the Star of India.
Wives of Companions of St Michael and St George.
Wives of Companions of the Order of the Indian Empire.
Wives of the Eldest Sons of the Younger Sons of Peers.
Daughters of the Younger Sons of Peers.
Wives of the Eldest Sons of Baronets.
Daughters of Baronets.
Wives of the Eldest Sons of Knights of the Garter.

Wives of the Eldest Sons of Knight Bannerets.
Wives of the Eldest Sons of Knight Bachelors.
Daughters of Knight Bachelors.
Wives of Younger Sons of Baronets.
Wives of Younger Sons of Knights.
Wives of Esquires.
Wives of Gentlemen.

By Command of His Grace
The Lord Lieutenant,
(Signed) J. BERNARD BURKE,
Ulster King-of-Arms.

DUBLIN CASTLE,
1st January 1879.

PRECEDENCE.

GENERAL REMARKS.

IN the thirty-first year of King Henry VIII., Parliament, by statutory enactment, took cognisance of PRECEDENCE. It then passed the 'ACT FOR PLACING THE LORDS,' which has since been considered the chief authority for the marshalling of dignities. This Act was originated by the desire of the King, and it is declared as a preliminary, that although it appertained altogether to the Royal Prerogative to give such honour, reputation, and placing to his Councillors and others, his subjects, as should be seeming to the King's most excellent wisdom, the King was nevertheless pleased and contented for an order to be had and taken in his Most High Court of Parliament, for the placing of

the great Officers and Lords. In addition to this Act of Parliament, the scale of precedence is sustained by Royal ordinances and ancient usage. The least interference, unless made by Royal or Parliamentary authority, would be destruction of the right of someone entitled to rank in the scale.

The Law of Precedence, though thus confirmed, temp. Henry VIII., dates from a more distant era than the Act 'For Placing the Lords.' Regulations concerning it were officially issued at various periods long antecedent. The first in point of date was 'The Order of all Estates of Nobles and Gentry of England,' framed in 1339, and the last officially issued before the Statute of Henry VIII., the *series ordinum* of the reign of Henry VII., which Coke considers of the highest authority. The Statute of Henry VIII. was in the nature of a declaratory Act, confirming the ancient and pre-existing Law of Precedence, and in confirmation of this, it is a matter of historical fact that the advice of Garter King-of-Arms was taken before the bill was brought in.

The next important decrees on Precedence were those of King James I., dated 1612 and 1616. A dispute had arisen between Barons' and Viscounts' Younger Sons and the then newly created order of Baronets, as to which should take the higher place, and it was finally determined by the King himself in favour of the Peers' sons.

A leading principle of the Law of Precedence, is that precedence emanates from father or husband, and cannot be derived from a female, unless in the case of a Peeress in her own right.

The daughter and sole heiress of the first Duke of the kingdom (unless a Peeress in her own right) would confer no higher precedence on her son, than if she were the daughter of a simple citizen.

It is difficult to determine when precedence in the descendants of Dukes, Princes of the Blood Royal, ends. Milles, in his *Catalogue of Honour*, of the time of James I., a work of deep research, compiled from the MSS. of his uncle, the learned Robert Glover, Somerset Herald, at a period when the subject of precedence was much canvassed and considered, asserts that 'Dukes descended from the Blood Royal, take place above Dukes not descended of the Blood Royal.' How far Glover was borne out in this statement, I have not been able to discover, but I must confess my own opinion is very much in accordance with his. At the Court of France, under the old régime, the Royal Family and its descendants were always first.

The question of the Precedence of the GREAT OFFICERS of STATE of IRELAND and SCOTLAND, with reference to similar officers in England, is not provided for by the Acts of Union, and has never yet been definitely settled, unless, indeed, the placing of the Lord Chancellor of Ireland next to the Lord Chancellor of Great Britain, at the coronation of King William IV., be deemed a royal settlement of the point. Selden is of opinion that 'the lists that show practice and custom in matters of precedence are seen in the published assemblies of the states and other solemnities of coronation, funerals, and the like.

RULES OF PRECEDENCE.

I.—MEN OF OFFICIAL RANK, who have higher personal precedence, are placed according to that higher personal precedence.

II.—It is MEN'S rank that confers PRECEDENCE, and regulates State ceremonials. At the Queen's Courts, where husbands and wives pass Her Majesty together, the precedence of the husbands is that which is regarded.

III.—The WIVES and CHILDREN of GREAT OFFICERS of STATE, and of all those who derive their places on the Scale from OFFICIAL rank, have no consequent precedence; nor have the WIVES and CHILDREN of ARCHBISHOPS and BISHOPS.

IV.—A lady, having PRECEDENCE by BIRTH (for instance, the daughter of a Peer, Baronet, or Knight) retains her innate rank and precedence although married to a Commoner; but if she be married to a Peer, her precedence is that of her husband.

V.—WIDOWS OF PEERS, BARONETS, and KNIGHTS, on marrying Commoners, continue, by the courtesy of society, though not by law, to retain their titles and precedence. At a coronation or other state ceremonial, widows of Peers who have married Commoners, are not summoned to attend; this rule was followed at the funeral of the Duke of Wellington. In society it is different, and the widows of Peers, Baronets, and Knights, married to untitled Commoners, generally adhere to the titles acquired by their first marriages, although the practice is not derived from right. Widows of 'Honourables,' who subsequently marry Commoners (not

sons of Peers), are not allowed, even by the courtesy of society, to retain the prefix of 'Honourable' after such subsequent marriages.

VI.—A PEERESS IN OWN RIGHT, does not lose her rank and precedence by marriage, by widowhood; if she be married to a Peer of higher degree than her own, she has her husband's precedence.

VII.—DAUGHTERS OF PEERS, BARONETS, and KNIGHTS, and other persons of dignity, rank next immediately after the wives of their eldest brothers.

VIII.—DOWAGER PEERESSES and BARONETS' WIDOWS take precedence of the wives of EXISTING PEERS and BARONETS of the same creation, from their being senior in the dignity, from their husbands having been nearer the succession; for instance, the Dowager-Duchess of Beaufort has precedence of the wife of the present Duke of Beaufort; and on the same principle of being nearer the succession, the son of an existing Peer has precedence above the son of a previous holder of the same title.

IX.—PEERS and PEERESSES take rank among themselves thus:—1, of England; 2, of Scotland; 3, of Great Britain; 4, of Ireland, and 5, of the United Kingdom and of Ireland, created since the Union, according to the dates of their respective Patents.

X.—THE BARONETS of ENGLAND, the BARONETS of IRELAND, the BARONETS of SCOTLAND, the BARONETS of GREAT BRITAIN, and the BARONETS of the UNITED KINGDOM, take rank among themselves according to the dates of their respective patents. The Act of Union of Great Britain and Ireland, which fixes the pre-

cedence of the different orders of the Peerage, enacts no other precedence, nor does it interfere with or disturb in the slightest degree any other forms of precedence that might then have been in force. It is silent as to the English, Irish, or Scotch Baronets, and consequently, whatever precedence their original patents conferred, is not affected by the Act of Union. For instance, Sir Charles Coote inherits a Baronetcy of Ireland conferred in 1620, and has, by right, the precedence of that date. There is no law or statute to deprive him of it, or to make him give place, for instance, to Sir Arundel Neave, whose great-grandfather, Richard Neave, was created a Baronet of Great Britain in 1795. Some argue that, as the Act of Union fixed the precedence of the Peers of the Three Kingdoms, the precedence of the Baronets may be assumed by analogy; but surely no lawyer or herald would admit the power of 'analogy' to destroy a right derived by Patent from the Crown.

The *Dublin Gazette* of April 2, 1885, contained the following notice:—

'Her Majesty having been pleased to approve of a rule of precedence applicable to the Protestant Episcopalian Church in Ireland, all the Prelates of the Roman Catholic Church in Ireland are to have precedence as hereafter set forth: We do hereby order and direct that all Archbishops of the Protestant Episcopalian Church in Ireland and all Roman Catholic Archbishops in Ireland are to have in Ireland the precedence which belonged to Archbishops of the Established Church of Ireland before

the passing of the Irish Church Act, 1869, and are to take rank *inter se* according to the dates of consecration as Archbishop or translation as the case may be, the Primates of both Churches having prior precedence amongst such Archbishops of the Protestant Episcopalian Church in Ireland; and all Roman Catholic Bishops in Ireland are to have in Ireland the precedence which belonged to Bishops of the Established Church of Ireland before the passing of the Irish Church Act, 1869, and to take rank *inter se*, according to the dates of consecration. And we also declare that the foregoing rules are not in any way to interfere with the rights of precedence secured to the Archbishop and Bishops of the late Established Church of Ireland by the 13th section of the said Act.—SPENCER.'

LORD LIEUTENANT OF A COUNTY—HIGH SHERIFF OF A COUNTY.

Neither the Lord Lieutenant of a county nor the High Sheriff is assigned any place on the Scale of Precedence, and neither has, consequently, any *social* precedence from the office he holds. A particular place on the Scale of Precedence is an honour derived from the Crown or Parliament, or confirmed by authorised usage, and can no more be interfered with than the right to the dignity of the Peerages which a Royal Patent has conferred. A person not a Peer might as well be placed on the Roll of the Peerage as a person not recognised by the authorised scale on the Roll of Precedence. Between the two—the Lord Lieutenant of a county and High Sheriff—the higher position appertains, in my opinion, to the Lord Lieutenant of a county.

COLLAR DAYS.

Easter Sunday.	Whit Sunday.
„ Monday.	„ Monday.
„ Tuesday.	„ Tuesday.
Ascension Day.	Trinity Sunday.

Jan.	1.	New Year's Day.	June	28.	Her Majesty's Accession.
„	6.	Twelfth Day.	„	29.	St Peter.
Feb.	2.	Candlemas Day.	July	25.	St James.
„	24.	St Matthias.	Aug.	24.	St Bartholomew.
Mar.	1.	St David.	Sep.	21.	St Matthew.
„	17.	St Patrick.	„	29.	St Michael the Archangel.
„	25.	Lady Day.	Oct.	18.	St Luke.
Apr.	23.	St George.	„	28.	St Simon and St Jude.
Apr.	25.	St Mark.	Nov.	1.	All Saints.
May	1.	St Philip and St James.	„	5.	Gunpowder Plot.
„	24.	The Queen's Birthday.	„	30.	St Andrew.
„	29.	Restoration of the Royal Family.	Dec.	21.	St Thomas.
June	24.	St John the Baptist.	„	25.	Christmas Day.

A Knight having two Orders generally wears the two Stars, giving precedence to the superior Order; placing, for instance, the Star of Garter on the right of that of the Thistle, or one above the other, the Garter uppermost. It is not customary to use both ribbons (although it would be strictly correct to do so), especially if they happen to cross different shoulders. The ribbon of the higher Order and the two stars, of course, should be worn. When the Knight is attending the service of the Junior Order, he should appear in the insignia belonging to such Order. The two Collars are constantly worn on Collar Days by Knights having two Orders.

The Knights of St Patrick wear their *ribbons* and stars at St Patrick's Ball.

LIST OF ABBREVIATIONS.

B.—Born.
B.A.—Bachelor of Arts.
B.C.L.—Bacherlor of Civil Laws.
B.D.—Bachelor of Divinity.
C.B.—Companion of the Bath.
C.S.—Civil Service.
Coll.—College.
Colls.—Collateral Branches.
C.C.C.—Corpus Christi College.
Ch. Ch.—Christ Church.
C.M.G.—Companion of St Michael and St George (of the Ionian Islands.)
Co.—County.
D.D.—Doctor of Divinity.
D.—Died.
D.S.P.—Died without Issue.
Div.—Divorced.
Dau.—Daughter.
D.L.—Deputy Lieutenant.
Dep. Lieu.—Deputy Lieutenant.
E.I.S.—East India Service.
E.I.C.S.—East India Company's Service.
F.A.S.—Fellow of the Asiatic Society.
F.S.A.—Fellow of the Society of Antiquaries.
F.R.S.—Fellow of the Royal Society.
F.G.S.—Fellow of the Geological or Geographical Society.
F.G.H.S.—Fellow of the Genealogical and Historical Society.
G.C.B.—Knight Grand Cross of the Bath.
G.C.M.G. — Grand Cross of St Michael and St George.
G.C.H.—Grand Cross of the Guelphs of Hanover, or Hanoverian Order.
G.C.S.I.—Grand Cross and Grand Commander of the Star of India.
H.H.—His or Her Highness.
H.R.H.—His or Her Royal Highness.
Hon.—Honourable.
Heir Pres.—Heir Presumptive.
I.H.—Imperial Highness.

J.P. and D.L.—Justice of the Peace and Deputy Lieutenant.
J.P.—Justice of the Peace or Magistrate.
K.H.—Knight of Hanover.
Knt.—Knight.
K.C.M.G.—Knight Commander of St Michael and St George.
K.C.B.—Knight Commander of the Bath.
K C.S.I.—Knight Commander of the Star of India.
K.G.—Knight of the Garter.
K.L.S.—Knight of the Lion and Sun.
K.C.H.—Knight Commander of the Guelphs of Hanover, or Knight Commander of Hanover.
K.M.—Knight of Malta.
K.P.—Knight of St Patrick.
K.T.—Knight of the Thistle.
K.S.I.—Knight of the Star of India.
K.T.S.—Knight of the Tower and Sword.
LL.D.—Doctor of Laws.
M.—Married.
M.P.—Member of Parliament.
M.A.—Master of Arts.
M.D.—Doctor of Medicine.
P.C.—Privy Councillor.
Q.C.—Queen's Counsel.
R.V.—Rifle Volunteers.
R.E.—Royal Engineers.
R.H.—Royal Highness.
R.A.—Royal Academy.
R.A.—Royal Artillery.
R.H.A.—Royal Horse Artillery.
Res. Mag.—Resident Magistrate.
R. and I.H.—Royal and Imperial Highness.
R.M.—Royal Marines.
R.N.—Royal Navy.
Rt. Hon.—Right Honourable.
S.—Succeded (to a title or estate).
S.H.—Serene Highness.
Unm.—Unmarried.
V.S.—Veterinary Surgeon.
V.C.—Victoria Cross.

CHAPTER XI.

WEDDINGS, WEDDING BREAKFASTS AND TEAS, PRESENTS, AND TOILETTES.

'She's adorned
Amply, that in her husband's eye looks lovely—
The truest mirror that an honest wife
Can see her beauty in.'—*John Tobin.*

'If you wish to marry suitably, marry your equal.'—*Ovid.*

'Take the daughter of a good mother.'—*Fuller.*

THE simplicity or magnificence observed at weddings, entirely depends, as in most other things in life, upon the purse and position of those who are to be married.

Weddings are either very simple or very splendid. Eleven to eleven-thirty is a very general time for a wedding, but now-a-days many people prefer to be married by 'special licence,' as this allows of an hour as late as three-thirty P.M. being the appointed time.

Two-thirty is a time much in fashion now. People are either married by 'banns,' or by 'licence,' whichever they please; it is often

decided by the fact of the engaged couple holding 'High Church' views or otherwise.

The latter prefer 'banns,' so that as many marriages are now celebrated by 'banns' as by 'licence.' I think, however, as a rule, people in good society prefer a marriage by 'licence.'

Of course, when a marriage takes place at two, or two-thirty, three, or three-thirty, no breakfast is provided, but a 'tea,' on a large or small scale, takes its place.

The fees for a special marriage licence, stamp, etc., average twenty-nine pounds three shillings.

They are granted by the Archbishop of Canterbury (after application at the Faculty Office, Doctor's Commons, through a Proctor) under special circumstances, to marry in a particular church, without previous residence in the district, but the reasons assigned must be such as to meet his Grace's approval.

Marriage licences can be obtained in London by application at the Faculty Office, at the Vicar-General's Office, and at the Bishop of London's Registry, all in Doctor's Commons, between ten and four, by one of the parties about to be married.

Licences procured at the Faculty Office, or at the Vicar-General's Office, are available for London or the country.

Affidavits are prepared from the personal instruction of one of the parties about to be married, and the licence is delivered to the party upon payment of fees amounting to thirty shillings, which, with the stamp, makes the entire cost two pounds two shillings and sixpence; and a declaration must also be made, that *one or other of the parties hath had* his or her usual

place of abode, for the space of fifteen days immediately preceding the issuing of the licence, within the boundary of the parish church, or the district parish in the church of which the marriage is to be solemnised.

Many old-fashioned customs, formerly considered 'de rigueur,' are now relegated to the observances of the past, such as sending 'wedding cards.'

No such thing is ever done in good society, at any rate in the present day.

Nor ought the words 'no cards' ever to follow the announcement of a marriage in the daily newspapers. It would be excessively vulgar to add these words, and it would be equally so to add the announcement that 'Mr and Mrs M.' (the bride and bridegroom) would be 'at home' on any particular day.

These solecisms would never be committed by anyone knowing the manners of society.

The custom of having 'groomsmen' for the bridegroom, as the bride has 'bridesmaids,' is an obsolete custom, except in the case of a Royal Bridegroom, when, as a matter of course, several groomsmen would support the bridegroom.

Usually the bridegroom is only accompanied by his 'best man;' his brother, or some near relation or very intimate friend usually being the person selected.

'Wedding cake' is always sent to those who have been present at the wedding, and to other friends. At 'quiet weddings' one cake is usually sufficient, but at 'grand weddings' two, and sometimes more, large cakes are provided; where there are large numbers of tenants and servants, two are provided specially for them, and

two others, or more, for friends, relations, and guests.

No one in good society would, on the occasion of a wedding, think of forming a 'bridal procession;' that is only done at 'Royal Weddings,' when, before and after the ceremony, processions are formed.

Before the marriage service is commenced, the 'Procession of the Bridegroom,' the 'Procession of the Bride;' after the service, 'the Procession of the Bride and Bridegroom.'

In fashionable weddings, the quieter the proceedings, the greater the proof of good-breeding, the better the taste displayed.

Whether guests at a wedding make four hundred or twenty-five, the etiquette is absolutely the same: it *never* alters; so '*a grand wedding*,' or '*an unpretentious one*,' command the same etiquette.

With regard to bridesmaids, they are generally the sisters of the bride and bridegroom, or the sisters of the bride or bridegroom; her near relations, such as cousins and nieces; sometimes a step-sister; and any intimate friends the bride possesses.

Widows do *not* have bridesmaids.

The bridesmaids are expected to arrive at the church a short time before the bride, and they await her arrival within the church doorway or porch, and form a line on either side, down which the bride passes on her arrival, and so into the church.

The chief bridesmaid is usually the bride's eldest unmarried sister, or the bridegroom's; where there are no unmarried sisters on *either* side, the nearest relation officiating as bridesmaid, or the greatest friend of the bride, takes that

office, and follows next to the bride with her fellow bridesmaids.

The bride always drives to church in her father's carriage; if she has no father living, in that of her brother or nearest male relation.

She returns in her husband or father-in-law's carriage, or in one provided by the bridegroom for the occasion, if he has none of his own.

The bride always proceeds to the church in the carriage with her mother.

Her sister or sisters officiating as bridesmaids precede her to the church, accompanied by their father, or brother, or nearest relation, whose duty it is to give the bride away. If there are no sisters, the bride's father would either accompany her and her mother to the church, or precede her to it; in cases where the sisters of the bride and her father drive first to the church, the carriage returns for the bride and her mother.

When the bride has no mother, a married sister, or aunt, or great friend would go with her to the church, whether her father preceded her or accompanied her.

When the bride arrives, she is received at the church door or porch by her father, eldest brother, or nearest relative, who would take the place of her father and give her away.

The bride would take her father's *right* arm and proceed to the altar, her bridesmaids following her quietly up the aisle of the church.

When the number of bridesmaids is an uneven one, say seven or nine, and some of them are children, which is very often the case, the three younger ones walk abreast, immediately after the bride, and the other four or six follow two and two.

When the numbers are even—two, four, six, eight, ten, twelve, they walk 'two-and-two,' those most nearly related to the bride taking precedence of the others (without reference to their social position perhaps being higher) and following her closely up the aisle.

After the bridesmaids comes the bride's mother leaning upon the arm of her son (if she has one), or that of some near relation.

It is not absolutely necessary for a gentleman to offer his arm to a lady at a wedding; indeed, with the exception of the bride's mother or grandmother it would not be usual to do so, with the exception of, after the ceremony is over, and then it would be only civil and correct for a gentleman to offer a lady his arm, to escort her quickly through the crowd and crush at the door, and conduct her to her carriage.

Bridesmaids are usually accompanied by their mothers, who would wait with them at the church door the arrival of the bride, and then follow the bride's mother up the aisle, and occupy the best positions near the altar that they could find.

Relations and guests are expected to arrive *before* the bride; to arrive after her would be a breach of etiquette; people should be punctual at weddings.

The relations of the bride place themselves on the left-hand side of the altar, or communion rails, or entrance to the chancel, thus being on the bride's left hand.

Those of the bridegroom occupy the same position at the right hand of the altar, or chancel, thus being on the bridegroom's right hand.

The bridegroom and his 'best man' should

arrive some little time before the bride, and await her coming, standing at the right of the altar.

Thus the bridegroom has his relations on his right hand, his 'fiancée' on his left.

The bride has her fiancé on her right, her relations on her left hand.

In High Churches, the service takes place *outside* the chancel; the bridal party only enter the chancel, and stand at the altar to receive the address, and the concluding part of the service only is here celebrated.

The entrance to the chancel, near the altar, or communion rails, according to the way in which the service is celebrated, are reserved for the immediate relations of the bride and bridegroom.

The bride stands at the bridegroom's left hand, her father, or whoever is deputed to give her away, at her left hand. Her mother and married sisters stand next to her father.

The bride draws off her gloves just before the service begins, when she has taken her place at the bridegroom's left hand, and hands them with her handkerchief and bouquet to the head bridesmaid, who holds them for her until the conclusion of the ceremony.

The bridesmaids stand close to the bride, in the order in which they followed her up the aisle, and they may follow the service from a prayer-book, or not, as they feel inclined; but this is seldom done, except when, as sometimes happens, the bridegroom gives the bridesmaids presents of prayer books or church services; or, at special weddings, when books of the service are bound in white vellum, with silver letters, and given

to all present as 'souvenirs' of the wedding to take away with them.

The rest of the guests generally read the service from their prayer books.

Guests occupy pews or chairs, or stand about the aisle, and in the gallery, just as there is room for them, each taking the place most convenient to them, according to whether the church is full or empty when they arrive.

At very fully attended weddings, the pulpit and reading-desk are often occupied by the guests during the service; indeed, as long as people take care to arrive *before* the bride, it does not matter in the least where they elect to place themselves.

As soon as the service is concluded, the bridegroom offers his *left* arm to the bride, and, *preceded* by the officiating clergyman or clergy, and followed by the bridesmaids, the 'best man,' their mutual fathers and mothers, nearest and most distinguished guests, pass into the vestry for the purpose of signing the register.

The register is always signed by the bride and bridegroom, three or four of their nearest relations, three or four of their chief guests, the 'best man,' and the head bridesmaid.

Sometimes the bride's mother signs the register, but her father *always* does so.

While the register is being signed, the wedding favours are distributed among the rest of the relations and friends assembled.

The head bridesmaid generally distributes these given in the vestry, to both ladies and gentlemen. In the aisle, they are given away by the other bridesmaids, aided by some valued lady's maid or nurse belonging to the family.

So many baskets of favours for ladies are provided, so many for the gentlemen, according to the number of each that are invited and accepted.

The ladies fix them into their bodices on the left side; the gentlemen fasten them into their button-holes, or, if they are wearing a flower already, they pin the favour beneath it.

Gentlemen wear flowers, or not, in their coats at weddings, just as they please; often they do not do so, as favours take their place, when they are distributed by the bridesmaids and others.

The only gentleman who must, without fail, wear a flower in *his* button-hole, is the bridegroom, as he does not wear a favour.

The flower worn by the bridegroom should be sent to him by the bride on the morning of their wedding day, and should be composed of white flowers.

Favours are distributed by the lady's maid or nurse to the servants of all the guests and relations present at the wedding.

The favours are never brought into church now in the cardboard boxes in which they arrive from the shop; at least they never ought to be. They should be placed in round or square open baskets, that have been silvered (any basket shop or gilder will do this for a small cost), or in coarse straw hats reversed, silvered, and lined with white satin, the handles being silvered also, with bows and loops of white velvet, silk, satin, or moiré ribbon, having bunches of orange flowers and myrtle fastened at the top.

The favours are placed in these, and so handed to the relations and guests. So many baskets full of favours for the ladies, so many

for the gentlemen. There is always a difference in the favours destined for the ladies, and those intended for the gentlemen. Those for the former always have sprays of orange flower, with white or silver leaves, and white satin, silk, or moiré ribbon. Sometimes the favours are composed of the bride's favourite flower, whatever that may be, or, when she marries a Scotchman, the badge of his clan.

Gentlemen generally have silver acorns and leaves, silver ivy, and sometimes myrtle and roses.

The register once signed, those present in the vestry congratulate the bride and bridegroom, and shake hands with them; while the nearest relations on both sides of the family, both ladies and gentlemen, kiss the bride.

They do not kiss the bridesmaids.

Sometimes the bridegroom kisses the bride, but this is not usual.

After they have received the congratulations of those of their friends and relations who are present in the vestry, the bride takes the bridegroom's left arm and walks with him down the centre aisle of the church, followed by the bridesmaids, in the same order in which they proceeded to the altar.

The 'best man' also follows them.

When either bride or bridegroom are very nervous and shy (they often are), they pass quickly down the aisle and make their exit from the church as speedily as possible, without noticing any of their friends or relations, or, in fact, speaking to any of those invited who are present, except those they have seen in the vestry.

It is a matter of shyness and feeling, but the

more courteous way is for the bride and bridegroom to pass very leisurely down the aisle, pausing a moment as they come to each friend or relation, shaking hands with those of their most intimate friends whom they have not previously seen in the vestry, a kiss being given to the bride by her relations, while the bridegroom on his part shakes hands with those of his friends and acquaintances who are there, or smiles or nods to them, if not near enough to speak to or shake hands with them.

The bride and bridegroom drive away from the church together in the bridegroom's carriage; if he does not own one, in one belonging to one of his nearest relations, or one he has provided for the occasicn.

After them, the bride's mother would drive away, as, the wedding breakfast or tea being always given by the bride's relations, it would be necessary for her to reach her own home as quickly as possible, so that she may be ready to receive and welcome her guests on their arrival.

Precedence is not observed in leaving the church any more than it is on arrival, so that the rest of the guests leave the church as they please, the quickness of their servants in getting their carriages alone regulating the proceedings.

Of course if the bride is a widow, she cannot wear orange blossoms, either as a wreath or on her dress or in her bouquet (if a lady has seven husbands, she can only wear those flowers *once* in her life); she must not wear a long bridal veil, except she wears it over a bonnet, and she cannot have bridesmaids or wedding favours.

She must wear a bonnet or a hat, with a

lace or tulle veil, long or short, as she pleases, and her dress must not be 'white,' but some pretty, pale shade.

No widow would continue to wear her first wedding ring.

If, however, she has any special reason for continuing to do so, she would wear her second ring first, placing the original one next to it, on the third finger of her left hand, the two rings being therefore on the third finger of her left hand.

She could not possibly wear her first wedding ring on any other than the third finger of her left hand, where it was first placed: to wear it on any other finger would be a great evidence of vulgarity; if she cannot wear it as I have said, she must resign wearing it altogether, which would be, in most cases, the most natural thing to do.

Brides who are widows look well in the summer in cream satin, silk, or moiré, with lace bonnets with pale yellow roses, carnations, or gardenias, with a long lace veil covering them from head to foot.

The bouquet of white or coloured flowers.

Diamond earrings, etc. Cream coloured gloves.

Or pale grey satin with lace, grey bonnet with grey feathers, long grey tulle veil. The front of the dress may be of brocade, or trimmed with flounces of lace.

A bouquet of all red roses, or clove carnations and seringa.

Grey gloves.

In the winter, sapphire blue velvet, all plain, or with the front of the dress of satin, brocaded

satin or velvet, or covered with blue jet, looks well; or sapphire blue velvet, trimmed with a flounce of sable all round the skirt, with a jacket or long coat, and to match, a bonnet, looks best of all. Pearl grey velvet, with silver fox, or crimson velvet with tail marten, are also always in good taste. The richer the material and the more simply it is made the better.

Grey gloves with the grey velvet, and tan with the others.

White bouquets look best with all these, or violets or pink hyacinths with the grey; lilies of the valley with the crimson; and camellias mixed with cyclamen and stephanotis for the sapphire.

The duties of the 'best man' are to go with the bridegroom to the church.

He stands at his right hand, a little behind him.

While the service is going on he holds the bridegroom's hat for him, and returns it to him when the ceremony is over.

He signs the register in the vestry, and he pays the fees on the behalf of the bridegroom to the clergyman, clerk, etc., and he generally has to return thanks for the bridesmaids at the wedding breakfast, if their health is drunk.

The fees vary very much, according to the means, position, and generosity of the bridegroom.

The clergymen's fees vary from £10 to £20, £25 and more, as the purse, position, and inclination of the bridegroom chance to dictate, £5 being the lowest ever offered to the clergyman. The clerk's fees range in like proportion, beginning at £1.

The bridegroom always makes his 'best man' a present; a pin, set of studs, sleeve links, a single stud, cigar or cigarette case, or something of this description.

The bridegroom has to provide the wedding and guard rings.

The former is now much thicker than it used to be; it is sometimes engraved inside with the names of the bride and bridegroom, the date and place of marriage. Sometimes a favourite 'motto' or 'posy' takes the place of the names, sometimes it is left quite plain.

Guard rings vary very much. The name of the bridegroom in diamonds or other precious stones, or the same in coloured enamel; two clasped hands in diamonds or gold; two hearts joined with a true-lover's-knot, are all pretty; and for engaged rings, half-hoops are often given of diamonds, sapphires, etc.; a heart of diamonds surmounted with a true-lover's-knot; or a gold ring with 'Sans Changers,' 'Toujours Fidèle,' 'Constant and True,' 'Trust winneth Troth,' 'Dieu vous garde,' etc., etc., in jewels or enamel.

In that agreeable work, *History and Poetry of Finger Rings*, the following occurs:—'We have remarked on the vulgar error which supposes that an artery runs from the fourth finger of the left hand to the heart. It is said by Swinburn and others, that therefore it became the wedding finger. The priesthood kept up this idea, by still retaining it as the wedding finger, but the custom is really associated with the doctrine of the Trinity; for, in the ancient ritual of English marriages, the ring was placed by the husband on the top of the thumb of the left hand, with the words—"In the name of the Father"; he

then removed it to the forefinger, saying,—"In the name of the Son," then to the middle finger, adding—"and of the Holy Ghost"; finally, he left it as now on the fourth finger, with the closing word "Amen."'

Thus we see the reason for wearing the wedding ring on the fourth finger of the left hand.

The bridegroom always has to provide a bouquet for the bride, whether she is single or a widow.

It is sent to her the morning of the wedding day, and should, be entirely white, tied with white satin, silk, moiré, or velvet ribbon, sometimes mixed with silver cord; sometimes the satin, or whatever it may be, is edged with pearl fringe.

The holder corresponds, and should be trimmed with the same lace as the dress.

Sometimes the holder is of silver gilt, or silver, set with precious stones, but all bridegrooms cannot afford this expense.

The old-fashioned 'Posy' is now coming into fashion again. I am glad of it, as lovely flowers, simply tied together, is, to my thinking, far prettier than anything else. It has always seemed a 'cruelty' to me to 'wire' flowers for bouquets,—flowers which are the loveliest of all God's creations.

The bridegroom is also expected to provide bouquets for the bridesmaids, which he orders to be sent to each of the ladies officiating in this capacity, on the *morning* of the wedding; and the presents which he gives them should be forwarded to them the *evening* before the wedding, or the *morning* of it, so that, if they take the

form of jewellery, they may wear their bracelet, or whatever it is, at church.

Of course the bridegroom does not provide the wedding breakfast, or tea; that is always done by the father or nearest relation of the bride. All he has to provide, except the bouquets, rings, and presents, is the carriage in which he and his bride *return* from the church.

Etiquette requires that the bridegroom should provide himself, or cause to be provided, a carriage to convey himself and his bride to the house or hotel where the wedding breakfast or tea takes place, and then from the house or hotel to the railway station.

If the journey is made by road, then the carriage conveys the bride and bridegroom to wherever the honeymoon is to be passed.

This is strict etiquette, and, according to etiquette, this one carriage is all the bridegroom is ever supposed to provide.

Very often, especially in the country, the bride's father places his own carriage at the disposal of the bride and bridegroom, to take them to the station, or drive them to their destination, in which event *no carriage* of any kind is provided by the bridegroom.

Gentlemen often send their 'fiancées' a special present on the wedding-day, such as a 'horse-shoe' brooch, a bracelet with 'For Ever,' or a locket containing a miniature, with the date engraved at the back.

The bride should present her future husband with a horse-shoe pin, which he would wear on his wedding day, and many newly-married couples exchange 'bracelets' on their return from church.

These bracelets are of gold, with name and date, and are so made that, once on, they cannot be taken off again, except by having the bracelet 'cut off.'

Bridesmaids' bouquets are composed of white or coloured flowers, or the two mixed; sometimes a special flower is used, such as daffodils, primroses, violets, roses, lilies of the valley, etc.

The presents for bridesmaids usually consist of jewellery—brooch, locket, bracelet, ring, pin; sometimes taking the form of the badge of a regiment, such as 'Grenades,' 'Coldstream Stars,' 'Lancer,' etc.; and, again, some bridesmaids have a fan or prayer book given to them.

Bridesmaids' dresses vary considerably, according to the season of the year, and the taste of the bride. Bonnets, hats, wreaths, and veils, caps, all are worn.

All white, pale blue, or pink, look well in summer; in winter, grey or violet plush, brown or ruby velvet, are always in good taste.

It is impossible to give a rule for these dresses, as they must alter with the fashions and the years.

A pretty fashion is to attire the bridesmaids in the colours which are symbolical of the bride's Christian name, such as 'Rose, Violet, Myrtle, Lily, Iris, Sapphira, Phyllis, Aureola,'—that is to say, 'Rose colour, Violet, Myrtle-Green, White, Purple, Sapphire-Blue, Green, Gold;' and often the bouquets can harmonise, all Roses, all Violets, of every shade, Myrtle and Ferns, mixed with white flowers, Lilies, Heartsease, Cornflowers and Carnations, Primroses, etc.

It is usual at the conclusion of the wedding breakfast or tea, to divide the bride's wreath

among the bridesmaids; sometimes, but rarely. the bouquet also.

The bridegroom is usually attired in a dark blue, sometimes black, frock coat, light trousers, white waistcoat, and a tie of some favourite colour—blue or crimson being the best. On leaving for the honeymoon, he would wear a light tweed suit, and a felt hat, in place of his chimney-pot hat.

Brides wear White Velvet, brocaded Velvet, Satin, brocaded Satin, Silk, Sicilienne. Plush, Poplin, brocaded Silk, brocaded Sicilienne, brocaded Poplin, and embroidered Indian Muslin.

The usual laces are, Rose Point, Point de Venise, Bruxelles, Mechlin, Malines, Valencienne, Point de Gaze, Point de Flandre, etc.; of these the veil and trimmings of the dress are composed. Veils are sometimes worn over the face; sometimes thrown back from the face; sometimes they are quite short in front, and very long at the back; sometimes they are very long all round.

They are usually fastened with diamonds, brooches, or pins, if a tiara is not worn, and sometimes they are worn as well.

The jewels worn must entirely depend upon what the bride possesses.

The handkerchief should be trimmed with lace to match the dress; the gloves white 'kid' or 'peau de suède;' the shoes or boots of the materials of which the dress is composed.

The travelling dress according to the time of year, but always quiet in colour, so as to attract as little attention as possible.

Orange flowers are never worn on bonnets now-a-days.

Red cloth is generally laid down on the steps, and in the church at weddings. Sometimes the service is fully choral; 'The Wedding March' is usually played as the bridal party leave the church, and the decorations (when there are any) should always be white.

Spenser says of a bride—

> 'Clad all in white
> So well it her beseems, that ye would ween
> Some angel she had been.'

And also—

> 'Her modest eyes, abashéd to behold,
> So many gazers as on her do stare,
> Upon the lowly ground affixéd are.'

At a wedding breakfast or tea, the invited relations and guests assemble in the drawing-room of the house or hotel where the breakfast or tea is to take place.

Those of the guests who have not already spoken to and congratulated the bride and bridegroom, would, immediately on entering the room, proceed to offer them their congratulations, shaking hands with both, in some cases kissing the bride.

Before this they would, as they arrived, shake hands with the host and hostess, who would receive them just inside the door of the room, they being announced, as they arrived, by the butler or waiter.

Many people give an 'At Home' or evening party the evening before the wedding, or are 'At Home' for five-o'clock tea for three days previous to the wedding, for the express purpose of enabling their relations, friends, and acquaint-

ances to come and inspect all the wedding presents.

Those given to the bridegroom are exhibited at the same time.

The guests on their arrival at the house, after shaking hands with their host and hostess, would then pass on into the adjoining rooms, where the presents would be arranged for their inspection.

The best way of showing them off, is to have tables like 'buffets' down three sides of the room (if the presents are sufficiently numerous to fill them).

These tables should be covered with snowy linen, or with crimson or dark-blue velvet.

All the presents of *one* kind should be grouped together; that is to say, all the jewellery, all the silver, all the china, all the ornaments, as by this means a much clearer idea of the beauty and number of the presents is obtained, than if they were all mixed up together in a confused mass.

Every present should bear the name of the *donor*, which should be legibly written on a card or a neat slip of paper, and fastened to the presents.

Flowers, according to the season, are often intermixed with the presents, and always look well.

Where screens, tables, chairs, etc., form part of the wedding gifts, they should be disposed about the room, with a label bearing the name of the giver on them.

Illuminated addresses are given with presents given by tenants, upper servants, etc.

Wedding presents now-a-days are double as numerous and magnificent as they were a few years ago.

Formerly only near relations and very intimate friends gave presents, now everyone who is invited to a wedding makes the bride or bridegroom a present.

It is expected that they should do so, and the tax, where the purse of the donor is not too full, and his or her acquaintance a very large one, becomes a very serious one.

When wedding presents are displayed, the rooms look a mixture of Garrard's, Goode's, Asprey's, etc., in the present day; and a 'débutante' marrying at the end of her first season, marries with a stock of goods of 'all sorts, sizes, and kinds' that should last her lifetime.

People send their presents just whenever they please—one time is as correct as another; some only send them a few days, or even the day before, in case the engagement should be broken off (in which case *all* presents received must be returned at once to the donors), others send them the day after the engagement is announced, especially when it is not to be a long one.

Everyone who sends a present, whether they live near or far, whether they can be present or not, always receives an invitation to the wedding, and to the breakfast or tea which follows it.

Invitations are generally sent out about three weeks before the wedding day.

They are sent by post or by hand, or left personally, should a lady be out driving; either way is quite correct, and in accordance with etiquette.

No one ever thinks of *writing* a wedding invitation; cards or paper are specially printed with the name of the church, date, etc.

The cards or paper have a silver border, as

also the envelopes. Sometimes a monogram and coronet or cypher are printed on the paper, cards, and envelopes; indeed, it is usual to have them, those not having a coronet put a crest.

All are printed in *silver*, on white paper or cards. Written invitations would only be sent if about a dozen people were to be present, not unless.

The following is the correct form—

The Earl and Countess of ——
Request the pleasure of
Mr and Mrs L.'s company at
St Margaret's Church, Westminster,
On Saturday, June 3d,
At 11 o'clock,*
On the occasion of the Marriage of their
Daughter and Mr H.
And afterwards at
12 Lowndes Street, to Breakfast, at 1 o'clock.†
R. S. V. P.

* At 2.30 o'clock.
† 5 Chesham Street to Tea, at 4 o'clock.
Would be put when a Tea takes the place of a Breakfast.

Those invited should make a point of answering the invitations, whether they accept or refuse, otherwise it is quite impossible for the hostess to know how many people to provide breakfast or tea for, though she would, of course, leave a margin, for those who were doubtful about coming, finding perhaps at the last moment that they could be present.

Of course all those invited arrive at the church in their own or their friends' carriage, and proceed to the breakfast or tea in the same. Under no circumstances would those who invite them be expected to provide carriages for them, *except* at a wedding in the country, where the father or nearest relation of the bride would

provide carriages for the conveyance and return of the guests staying in the house to the church; those coming from a distance would provide their own carriages.

Ladies do not take off their bonnets or hats and wraps, nor do the bridesmaids, but they take off their gloves when they go to the dining-room for the wedding breakfast or tea.

Gentlemen leave their hats, sticks, or umbrellas, and great coats (if in winter) in the front hall, and give them to the servant on their arrival. They take off their gloves, and put them in their coat pockets, as they are more sure of not losing them by that means, though sometimes they are left in the hats in the entrance hall.

Introductions at wedding breakfasts and teas, between those of the guests not previously acquainted, are made in the same way, by the host or hostess, as at any other entertainment, and introductions so made do not of necessity constitute a future acquaintance or recognition when meeting again in society, unless the lady wishes it.

Thus on breakfast being announced, the host or hostess would say to a gentleman,—

'Lord B., will you take Mrs C. down to breakfast?'

If Lord B. was already acquainted with Mrs C., he would at once proceed to escort her downstairs.

If Lord B. were unacquainted with Mrs C., he would say to his host or hostess,—'I have not the pleasure of Mrs C.'s acquaintance.'

The host or hostess would say—'I will introduce you to her: come with me.'

Then the host or hostess would say,—'Mrs C., may I introduce Lord B. to you? he will have the pleasure of taking you down to breakfast (or tea).'

The principal gentleman present would be told, previous to the announcement of breakfast or tea, by the mother or father of the bride, or whoever was acting as host and hostess, who they were to take to breakfast or tea, so that the necessary introductions should be made between those not already acquainted.

No precedence is observed at wedding breakfasts and teas, after the bride and bridegroom and their nearest relatives have gone down.

The respective mothers of the bride and bridegroom take precedence, no matter what their rank may be, of all the other ladies present at a wedding breakfast or tea.

Wedding breakfasts or teas are laid out in the dining-room, marquee, library, or gallery, according to the accommodation of the house, and the large or small number of guests.

Sometimes the bride and bridegroom, with their nearest relations, breakfast in another room, but this is not often done, as it is more courteous to the guests not to do so.

Should, however, this be done, the nearest relatives of the bride, after her father and mother, her brother and sister (if she possesses them) would act as host and hostess to the rest of the guests, and see that they had all they required at their breakfast or tea.

Breakfasts, or really 'luncheons,' are of two kinds, both equally correct and fashionable, namely,—standing-up breakfasts, and sitting-down breakfasts; and the same for wedding teas.

Which kind of breakfast it is, usually depends upon the number of the guests, and the size of the room or marquee.

Small tables for the bride and bridegroom and their nearest relations would be placed on one side of the room at a standing-up breakfast, with a long table like a buffet the opposite side or across or down the centre of the room.

At this kind of breakfast, no *hot entrées* are as a rule provided, and soup or no soup is perfectly optional. If it is served, it would be in small china soup basons, one to each person all down the table, which would be removed by the servants when the guests had partaken of their soup.

Soup would *not* be served in a *tureen.*

The dishes are not handed round at a standing-up breakfast; the servants stand behind the buffet as at a standing-up ball supper, and give the various dishes as they are asked for them to the gentlemen present, who would help the ladies and themselves to the different dishes.

Sherry would be placed in decanters on the table, and claret cup in glass jugs. When champagne was required, a gentleman would ask the servants or waiters in attendance for some for the lady he had taken down, as well as for himself.

No *serviette, d'oyleys,* or *finger-glasses* are ever used at a standing-up breakfast.

They are quite unnecessary, and contrary to etiquette.

The table should always be decorated with plenty of flowers, and, if possible, none but white flowers should ever be used.

One or more wedding-cakes would be provided, according to the number of guests.

The menu, whether for a standing-up or sitting-down breakfast would be the same, with the exception of soup and hot entrées, which are not served, as a rule, at the former.

The correct way for the bridal party to go down to breakfast or tea is as follows :—

The bride and bridegroom, the bride taking the bridegroom's left arm.

The bride's father with the bridegroom's mother taking his right arm—the usual way for every lady.

The bridegroom's father with the bride's mother.

The 'best man' with the 'chief bridesmaid.'

The rest of the bridesmaids, with the gentlemen who have been desired to escort them.

Then after the bridesmaids, the rest of the company, without regard to precedence, in whatever order they please.

At a sitting-down breakfast, the bridegroom sits at the bride's right hand, and they occupy the centre or the head of the table when it is a long one, or one side if it is a round one.

Next to the bride would sit her father, with her mother-in-law, whom he has escorted to breakfast; next to the bridegroom, at his right hand, the bride's mother with the bridegroom's father, by whom she has been taken down to breakfast.

The bridesmaids sit opposite to the bride and bridegroom, each at the right hand of the gentleman who has taken them down, when the newly married couple sit in the centre of the table, but when they sit at the head of the

table, the bridesmaids, with the gentlemen who have taken them down, divide into two groups, and place themselves next to the parents of the bride and bridegroom, on either side of the table, and the remainder of the guests seat themselves where they please.

Serviettes are absolutely necessary at a sitting-down breakfast.

All sweets are placed on the table, also fruit, and the cake or cakes, and plenty of flowers.

The servants hand round the entrées and the sweets in their turn, taking them off the table for that purpose.

Champagne, sherry, claret, claret and champagne cup, are all handed round by the servants.

Sometimes the champagne is placed upon the table for people to help themselves.

Joints of mutton and veal, hot or cold, are never given at a wedding breakfast: they would be too substantial; but cold beef and lamb are often part of a wedding breakfast.

Tea and coffee are *only* provided at a wedding tea, *never* at a wedding breakfast.

Two kinds of soup, thick and clear, hot and cold entrées, salads, mayonnaises, game, game pies, chickens, turkeys, pâté de foie gras, jellies, creams, pastry, salmon, cold fish, cold asparagus, plovers' eggs, hams, tongues, galantines, sandwiches, fruit, etc., according to the season of the year, are the usual dishes at a wedding breakfast.

At a wedding tea, no soup;—tea, coffee, sherry, champagne and claret cup, sandwiches, ices and creams, fruit, biscuits of all kinds, brown and white bread-and-butter, poultry, ham and tongue, game pies, and salmon (when in season), are sufficient fare.

'Menus' are *always* provided, whether it is a standing-up or sitting-down breakfast, to give the guests an opportunity of selecting the dishes they prefer.

The 'menus' should be *white*, with *silver* borders, and printed in *silver*, having the date at the bottom of the card, and the address where the breakfast or tea is held.

A pretty fashion is to have orange blossoms and myrtle painted on them, with a true-lover's-knot at the top of the card, surmounting the united initials of the bride and bridegroom.

The card itself should be heart-shaped.

A lovely way of decorating the table for a sitting-down wedding breakfast, is to have nothing but white china and silver on it—no colour whatever, wooden stands, covered with white velvet, to support the dishes and silver cups, etc., all the 'crackers' white and silver.

Down the centre of the table a broad piece of white velvet, edged with heavy silver fringe, in the centre of the velvet a large round piece of *glass*, to look like water.

In the centre of this a stand covered with white velvet, supporting the wedding cake, and round the base of the glass a thick fringe of double 'white violets.'

White china swans disposed on the surface of the glass, by which they would be reflected.

Alternating with the dishes of fruit, silver cups filled with white violets, and round the base of each velvet stand, thus forming a pattern upon the snowy linen of the white cloth, a fringe of white violets.

When violets are not in season, white roses, carnations, or those lovely creamy double Mal-

maison carnations, stephanotis, gardenias, cyclamen, hyacinths, tulips, spirea, geraniums, narcissus, lilies, lilies of the valley, tuberoses, myrtle, magnolias, lilacs, are the most appropriate. Nothing but white should ever be used.

Orange blossoms, and seringa, are best of all.

Little knots of white flowers (the same as the decorations of the table), tied with silver cord and white velvet ribbon, should be provided for the ladies present; the same, without the cord and ribbon, for the gentlemen.

The height of wedding cakes varies very much. They range from three to four feet high, sometimes even higher, when there are several tiers.

The cake is surmounted by a basket of flowers, two cupids, a large bird holding a heart in its beak, two doves, etc., etc.

It should be ornamented with orange flowers and myrtle.

The initials of the bride and bridegroom, the date of the marriage, and words of good wishes, are generally put upon the cake, while medallions of the happy couple now-a-days often form part of the decorations.

No rule can be given for wedding cakes and their decorations, as there is a fashion for them as well as for all else in the world, and theirs is a fashion which varies every day. A great deal, of course, depends upon the means and position of those providing the wedding breakfast.

One thing is certain, that it would be extremely vulgar to preserve the ornaments on a wedding cake, and the bride's bouquet, under glass shades, and make them do duty afterwards as ornaments to be placed in the drawing-room.

Such a thing would never be seen or done in good society, where people understand what etiquette requires of them.

The bride may, and probably would, keep some of the flowers from her bouquet, but she would keep them in a box or drawer, and not exhibit to her friends in perpetuity, triumphs of the confectioner's and florist's skill.

Although it is usual for the bridegroom to provide the bride's bouquet, he sometimes waives his claim, when an old friend of the bride's family, like a gardener who has perhaps been in her father's service for years, wishes to make and present the bridal bouquet, as a testimony of his respect, and also his taste in bouquets.

The bride *always* cuts the wedding cake; that is to say, she cuts the *first* slice; the cake being then placed in front of her. It is then removed to the side table, where the butler or waiter cuts it into small slices sufficient for the number of guests. It is then handed to each guest in rotation, and one and all, whether they like wedding cake or not, are expected to eat a small bit of it.

The time to cut the wedding cake is *just* before the bride leaves the room to change her dress.

Healths are drunk immediately after the cake is cut.

The health of the bride and bridegroom is proposed by the gentleman of highest rank present, the most distinguished guest, or the one who has known the happy pair the longest.

The bridegroom, of course, returns thanks for himself and his bride, and in his turn proposes the health of the bridesmaids (sometimes the

most distinguished guest proposes this toast instead of the bridegroom).

The 'best man' returns thanks for the bridesmaids.

The bridegroom's father proposes the health of the bride's father and mother.

These are the only toasts drunk at a wedding breakfast. At a tea, very often the only health proposed is that of the bride and bridegroom; and at some weddings all speeches are eschewed, no healths are drunk; good luck is wished to the newly-married pair in the hearts of the guests, though not given spoken utterance to.

The fewer the speeches the better; the fashion is to curtail these civil speeches as far as practicable, in London more than in the country; and at stand-up breakfasts, very few speeches are indulged in.

In olden days, 'a hogshead' used to be imbibed to drink the bride's health.

The quaint 'Cadborough Pigs,' which used, I believe, to be made at Rye, are of brown china. The head takes off and makes a 'cup,' which is filled with whatever wine is preferred, and then quaffed to the bride's health—hence the term, 'A hogshead to the bride's health.'

The cake cut and the healths drunk, the bride, accompanied by her mother, leaves the dining-room, or wherever the breakfast or tea has taken place, and adjourns upstairs to change her wedding for her travelling dress.

If she has no mother, her sister, her chief bridesmaid, if she is a relation, or her nearest relation or greatest friend, would accompany the bride.

The rest of the guests adjourn to the drawing-

room, or remain downstairs, in readiness to bid 'adieu' to the bride on her re-appearance.

All their leave-takings should be curtailed as much as possible, as scenes and tears should, if possible, be carefully avoided, so the 'good-byes' should not last a second more than is absolutely necessary.

The bride kisses or is kissed by her relations and intimate friends, also by her new family; she shakes hands with the rest of the guests, and, taking her father's arm, makes her way to the carriage.

Her mother would follow her to the hall-door, so that the bride's last adieux would be made to her mother and father.

Flowers are never strewn before a bride on her way in London from the church door to the carriage.

This is only done in the country. There the school children, suitably dressed for the occasion, strew the flowers that are in season; or the bridesmaids undertake this pretty and pleasing duty, being provided with silvered baskets filled with fragrant blossoms, for this express purpose. It is always a pretty sight to see flowers strewn in a bride's path.

'Rice' and 'satin slippers' are always thrown after a newly-married couple; the latter, after they have entered the carriage; the former also, except when the chief bridesmaid or best man throws them after the bride as she goes down the staircase; but as the bridesmaids generally form lines on either side of the hall to witness the bride's departure and receive her parting kiss, the slippers are usually thrown just as the carriage drives away.

All the presents that have been presented to the bride and bridegroom are packed up carefully by special people accustomed to such work, and are either despatched at once direct to the bride in her new home, when they are unpacked and distributed about the house in their proper places for use, not simply to be exhibited to chance visitors, or, in cases where the newly-married couple mean to be abroad for some time, pay a series of visits, or have not already settled upon a house, they would be kept carefully packed by the bride's family until she was ready to receive them.

There is no precedence given to brides, simply because they are brides. Old-fashioned people sometimes in the country give it them as a mark of courtesy, on the occasion of their first dining-out after their marriage; but in society, whether a lady has been married a month or a year, she is granted no precedence by virtue of that fact; she simply holds the precedence that will be hers always, according to her position in the world.

With regard to the trousseau, that is *always* provided by the bride's family, *never* by the bridegroom or his family.

Everything would, of course, be marked with the bride's *new* name, not her maiden name.

The trousseau is sometimes exhibited at the same time as the wedding presents; indeed it is almost always shown in the present day, as it is of interest to most ladies, and the magnificent, elaborate, costly trousseaux of the brides of the present day is a very different exhibition from the simple ones of not very long ago.

As the girls of the present day are not

engaged in the pretty, homely, useful, work of spinning their own 'house linen,' as was the custom in olden days, without which no girl formerly was considered eligible as a wife, so now-a-days the future husband is expected to provide all the house linen, indeed, all that is required in the home to which he takes his wife.

There is no rule for how long a honeymoon should last, or where people should go to.

Formerly, people really often took a month and spent it wherever they listed, but at present a week or ten days at the longest is the usual time.

Some people like a trip to Paris; others prefer a trip to some seaside place, or the Lakes; some go to the house of a friend kindly placed at their disposal; others tear off to Ireland, Scotland, or Wales, while many brides, whose future home is in the country, prefer spending it in the house which is to be their home.

Individual feeling and sympathy of ideas decide where a honeymoon is to be spent, so that any place is correct, all are fashionable and permitted by etiquette.

The bridegroom is always expected to give his bride, besides the engaged and guard ring, other presents according to his means, such as a set of half-hoop rings, a pearl or diamond necklace, a locket or bracelet with his miniature, furs, lace, antique fans, a dressing-case and travelling bag, etc.

Sometimes the two latter are given by the bridegroom's father and brothers and sisters.

When there are family jewels, the bride receives them at her father-in-law's death, though sometimes a portion of them are presented to her

during his lifetime; and when the bridegroom has no father living, his wife that is to be has the jewels given to her then before the wedding day, when she would wear, at any rate, a portion of them.

The bride usually gives her future husband a ring, pin, studs, a single stud, a dressing-bag, cigar and cigarette case, etc.

As for general presents to make to a bride and bridegroom, no rule can be laid down for them, as new things appear every day, but we will mention a few that are always acceptable.

A cheque (for a large or small amount), diamonds or other jewellery, old lace, antique fans, gold and silver plate, furs, old and modern furniture, engravings and etchings, dinner, dessert, breakfast, tea and coffee sets, in china, silver, or silver gilt, all kinds of clocks, books, umbrellas, sticks, a victoria or brougham and horse (when the income of the newly-married people enable them to afford the expense of keeping the latter), the necessary number of dozens of linen to start housekeeping in that line, a cellar of wine, lamps, screens, old enamels, or any other present that would, according to the tastes of the bride or bridegroom, be specially acceptable.

Menu.

WEDDING BREAKFAST

For 200 Persons.

POTAGES.

À la Tortue.
Julienne—Consommé de Volaille.
Purée de Gibier.

POISSONS.

Saumon froid sauce Tartare (four whole fish).
Mayonnaise de Turbot—4 dishes.
Truite, sauce Verte—four whole fish.
Homard en Aspic—4 dishes.

ENTRÉES CHAUX.

Côtelettes d'Agneau aux petits Pois—12 dishes.
Petites Bouchées d'Huitres—12 dishes.
Orlys de Poulet—12 dishes.
Côtelettes de Mouton à la Contesse—12 dishes.
Filets de Canetons aux Olives—12 dishes.

ENTRÉES FROID.

Aspics de Foie Gras—8 dishes.
Chaux-froid de Perdreaux ou Poulet—8 dishes.
Buissons d'Écrevisses—8 dishes.
Filets de Soles en Mayonnaise—8 dishes.

Langues à l'Écarlate—6.
Jambons de York, sauce Montpellier—3.
Poulets, sauce Béchamel—8.
Hure de Sanglier aux Truffes—2.
Galantine de Poulet ou Dinde—4. Dinde rôti—2.
Chartreuse de Faisan—4. Noix de Bœuf à la Gelée—2.
Woodcock Pie—4. Potted Ortolans—12 dishes.
Buisson of Lobster—4.
Poulards stuffed with Oysters or Vegetables—6.
Lobster Sandwiches—3 dishes. Lobster Salad—3.
Shrimp Sandwiches—8. Salade à la Russe—3.
Ham Sandwiches—8. Italian Salad—8. Chicken Sandwiches—8.
Salade d'Ançhois—3. Sandwiches Foie Gras—8.
Asperges en Branches—12 dishes.
Egg Sandwiches with Mustard and Cress—8.
Plovers' Eggs—8 dozen. Macedoine de Fruits—4.
Pain de Fraise—4. Crême de Thé Jelly—4.
Lemon Jelly—4. Coffee Cream—4.
Croquenbouche de Fruit—4. Franco Belge—4.
Plombierès—4. Biscuits à la Crême—4.
Nougat à la Parisienne—4. Neapolitan Cake—4.
Fruits Variés—24 dishes.

These dishes must of course be varied according to what is in season.

The number of each kind of dishes provided must be diminished or increased, according to the number of guests.

Menu.

WEDDING TEA

For 100 *Persons.*

Tea. Coffee (cold and hot).
Champagne and Claret Cup. Sherry. Lemonade.
24 plates of Brown and White Bread-and-Butter.
Sandwiches of Potted Meat, Egg, Salmon, Lobster, Curried Prawns, Game, Chicken, Foie Gras—24 dishes, mixed.
German Salad—2.
Salad with Filets de Sole—2.
Boiled Chickens, with Tartare Sauce—4.
Roast Chickens—4.
Cold Lamb Cutlets en Aspic—8.
Foie Gras en Aspic—6.
Turkey stuffed with Chestnuts or Truffles—2.
Game Pies—4.
Galantine of Veal—3.
Tongues, with Jelly—3.
Cold Salmon, Hollandaise Sauce (whole fish)—2.
Cold Curry of Chicken—2.
Mayonnaise of Salmon—2. Mayonnaise of Prawns—2.
Lobster Salad—2.
Chickens stuffed with Truffles—2.
Jelly with Fruit—3. Chocolate Cream—3.
Meringues à la Vanille—3.
Chartreuse de Pêche—3.
Strawberry and Vanille Cream Ices—3.
Raspberry and Lemon Water Ices—3.
Wafers. Fancy Biscuits.
All kinds of Fruit.

CHAPTER XII.

CORRECT ETIQUETTE AT CHRISTENINGS.

'Fragile beginnings of a mighty end—
Angels unwing'd.'—*The Hon. Mrs Norton.*

'At first, the infant,
Mewling and puking in the nurse's arms.'
Shakespeare—'As You Like It.'

'A lovely being, scarcely form'd or moulded;
A rose with all its sweetest leaves yet folded.'—*Byron.*

CHRISTENINGS are of a simple or a magnificent description, according to the social position of the parents of the child to be christened.

When the parents are in a humble position in life, the christening usually takes place either immediately after the last Lesson at Morning Prayer, or immediately after the last Lesson at Evening Prayer, when a full congregation is present; and the same also when the parents are in a high social position.

But very often people of high position have their children christened not on Sundays, but at a specified time, on a particular day, and in the afternoon.

A christening of this description is generally made the occasion of a family gathering after it is over, which takes the form of a tea or dinner, at which members of the families of both mother and father assist, also the godfathers and godmothers, whether relations or friends, or both.

Formerly the number of sponsors was limited. For a boy, two godfathers and one godmother; for a girl, two godmothers and one godfather; but this rule, like many others, has suffered change, and now-a-days children have many more than three sponsors.

I know of an instance of a boy with three godfathers and three godmothers, and the same with girls; and two of each, whether the child is a girl or a boy, is of common occurrence.

Royal children have many more, equally they have many more names.

Two or three is the usual number, and quite enough I think. A quantity of names may be much in the way of a child in after life, particularly if their position in the world renders them liable to sign many *legal* documents.

Names are usually chosen by the parents, sometimes by the grandparents, and occasionally a godfather or godmother ask leave to give a special name, which is generally acceded to, always by worldly people, if the sponsors are *rich!* as it is considered prudent to do so.

Many a child has been given a hideous name, in the hope of this civility bringing it future wealth, and has been given it *in vain!*

On the day, and at the hour fixed for the christening, the parents of the child, the sponsors, and any friends and relations who are invited, appear at the church.

The child is always carried into church by the nurse, who, at the proper time, gives the baby to the head sponsor, who, in her turn, places the infant in the clergyman's arms.

After the child is christened, the clergyman gives the baby back to the sponsor, and she places it in the nurse's arms again.

If a relation is one of the godmothers, she would always hold the child at the font, irrespective of what her rank might be; if the godmothers were only friends, the sponsor of highest rank would give the child to the clergyman.

At some very smart christenings, the guests are presented with copies of the service bound in white vellum, as a souvenir of the event.

The father and mother, with the nurse and infant, usually come in the same carriage, and return home in the same order.

The fees paid vary with circumstances; the clerk gives the necessary information; and, of course, christenings are performed according to the rites of the religion professed by the parents.

Sponsors are expected to give a present to the nurse. There is no fixed rule what the present should be, but it usually takes the form of money, varying from a sovereign to twenty pounds, according to the means and generosity of the donor.

Some sponsors give a silk dress, others some article of jewellery, such as a brooch or locket, or watch and chain.

The parents also give the nurse a souvenir of the christening, usually money, not less than three pounds, generally five or ten. If the child

is a son and heir, or a daughter who is an heiress, the presents given to the nurse, by both parents and sponsors, are of greater value.

Grandparents and relations who are not sponsors generally make the nurse a present; and the mother of the child would always give her a new dress and mantle, bonnet and gloves, for the ceremony.

Morning dress for both ladies and gentlemen is the correct attire for christenings.

Pretty, light dresses in the summer; velvets and furs in the winter.

As for children's christening frocks, no rule can be laid down for them, as their make and material must entirely depend upon the poverty or richness of the parents, but the choicest and most costly garment that can be provided is the proper one to have.

In many families christening robes, caps, hoods, and mantles have descended for generations; when this is the case, the children of the eldest son usually wear them.

Some robes are made of white satin or silk or moiré, with an over robe of old Bruxelles lace, Rose Point, Mechlin, Malines, Valencienne; others are of satin or silk, with over robes of embroidered Indian muslin; others are of satin or silk, trimmed with lace in large or small quantities, the sleeves being fastened with rosettes, knots or loops of white satin ribbon; simpler ones are of white muslin over silk.

The cloaks are white satin or silk, covered or trimmed with lace, and fastened by wide ribbons in silk or satin; some in the winter are white plush, or brocaded velvet lined with satin, and trimmed with white chenille, swansdown, or

white marabout feathers; others are of plain or embroidered white cashmere.

Hoods are of the same material as the cloaks, and trimmed to correspond.

Caps are of lace, timmed with narrow white velvet, satin or silk ribbon, with cockades or rosettes, on the right or left, according to whether it is a girl or boy. If lace cannot be afforded, the caps are of embroidered net or muslin, sometimes Indian muslin.

The mantle and hood are removed in church when the infant is taken to the font, and the cap (if one is worn, which is very seldom seen now-a-days) is kept on during the ceremony.

Care must be taken by the godmother to place the child on the clergyman's *left* arm, never on his *right*.

Godfathers and godmothers *always* present their godchildren with gifts of a more or less valuable description.

Gold or silver cups, candlesticks, mugs, gold or silver spoons only, or fork, spoon, and knife in a case, clasp bibles and prayer books, watch and chain (locket and chain, brooches, bracelets, a pearl necklace, or rings, for girls) or *money*.

Sometimes sponsors make their godchildren a present of a certain sum of money every birthday until they attain the age of twenty-one (should they attain that age and their sponsors live to see it), others give them a sum down, from say five pounds to a hundred.

Money is really the best to give, even if the sum is a moderate one.

Whether a 'tea' or a dinner follow a christening, one or more christening cakes (according

to the number of the guests) must always be provided.

Christening cake is *not* distributed among friends like wedding cake, but a piece is often put carefully in a tin box, and hermetically sealed, and so kept until, if all is well, the child attains the age of seven, when it should be eaten.

Cake so kept improves ; indeed it is better than on the day of making ; it keeps perfectly well by this method.

If a dinner follows a christening, it would be of the ordinary kind, the cake being placed on the table at dessert.

It should be cut by the mother.

If a 'tea' follows the christening, it would either be a formal one served in the dining-room as at large 'five-o'clock teas,' or an informal friendly gathering, tea being placed in the drawing-room, and the guests waiting upon each other.

Christening cakes vary in size, but they are always covered with iced sugar, and are ornamented according to fancy.

Sugar cradles, little cupids, flowers, butterflies, birds, etc., being some of the most favourite devices. Wreaths of silver leaves and fruit are put at the top of the cake, and the name of the child is written in pink sugar round the cake, with the date of birth, month and year.

When christenings take place, whether in summer or winter, it is usual to ornament the tables with flowers in season, and as much fruit as possible, also plenty of bonbons and crackers.

The christening presents presented by the sponsors, relations, and others to the child, are always laid out on a table, with the names of the donors affixed to each, for the benefit of the guests, who view them at the tea, or after the dinner is over.

The correct way of publishing a birth in the newspaper is as follows :—

'The wife of James Grey, Esq., of a son ;'

not

'Mrs James Grey, of a son.'

If a lady were entitled to the prefix of Honourable, then it would be,—

'The Honourable Mrs James Grey, of a son.'

CHAPTER XIII.

MOURNING—WHAT TO WEAR—AND HOW LONG TO MOURN.

'A grey eve, 'tween two shining days.—*Alexander Smith.*

'Ah! surely nothing dies, but something mourns.'—*Byron.*

'All equal are within the church's gate.'—*Herbert.*

THE time that people now-a-days continue in mourning, is regulated very much more than it was formerly by the affection people bear for the memory of those deceased.

Formerly a hard and fast rule was laid down for the period of mourning to be observed, according to the relationship of the survivors to the person for whom they were in mourning.

But in the present day, the deepest mourning, and the strictest seclusion are often observed, for *friends* only, while the period of mourning and the extent of it is materially curtailed when it is a question of *relations.*

Although universal '*humbug*' is the rule, alas! rather than the exception, in the matter of mourning, people have gained, rather than lost,

in honesty and sincerity; and generally do not put on 'outward and visible' signs of woe, when their hearts are not in mourning likewise.

In this age of '*shams*,' something has thereby been gained that those who are 'true,' need not be ashamed of.

The correct time to mourn for a mother or father is *not* less than a year; where children are very devoted to their parents' memory, eighteen months or two years would not be a day too long, although a year is the generally accepted period; but in mourning, as in all else, 'circumstances alter cases,' and personal, individual feeling must, and should be, the *only* guide.

No one ought ever to wear mourning for so short a time as *six* months, where the mourning is for a parent, the very shortest time being nine months; and this short period would be the visible acknowledgment of a lack of *affection*, almost amounting to *indifference*, on the part of the son or daughter observing it.

Widows do not, as a rule, mourn for less than two years; eighteen months and a year being unusual; but *here*, perhaps, more than in any other case of mourning, individual feeling reigns paramount.

Where widows have lost all this world holds for them of love and happiness, by the death of their husbands, they very often mourn and wear 'widows' weeds' to the end of their lives, and quite right that it should be so.

Equally right is it, that where the death of husband or wife is a blessing much to be desired by the survivor, that then the survivor should only comply in the extent and period of his or

her mourning with the demands of society and etiquette—that is to say, eighteen months, or even a year, and not outwardly feign grief for the loss of the man or woman, whose decease has given them the priceless boon of *peace*, and probably happiness—at any rate, freedom from eternal rows and worries.

The same applies to widowers, their feelings *alone* should regulate the period of their mourning.

Fathers and mothers wear mourning for their children not less than a year, except in exceptional cases.

Grandchildren wear mourning for their grandfather or grandmother *nine* months at least, sometimes a year; the same for grandfathers and grandmothers where they survive their grandchildren.

Wives usually mourn for their husbands' relations as they would for their own, and husbands the same for relations of their wives, not often from *affection*, but always from a sense of the fitness of things, because society expects it of them, and for the all-powerful reason that it would be a breach of etiquette not to do so.

Brothers and sisters would wear mourning for each other at least nine months, very often a year, although some curtail it to six months, but this would be very unusual.

For uncles and aunts, six months, sometimes three, is the proper time to mourn.

Great-aunts and uncles, three, sometimes two months.

For second cousins, and distant relations or connections, such as second cousins once removed, third cousins, etc., a month, or at the

outside six weeks is the prescribed period, although three weeks would be sufficient, except when the relations, although only distant ones, are mourned from feelings of affection, and because, although the ties of relationship were of the slightest, those of love which bound the deceased and the survivors were of the strongest.

For a first cousin three months.

For a nephew or niece the same.

For a stepfather or stepmother, three months, except where there has been a genuine affection between the stepfather or stepmother and their stepchildren, and then six months would be correct.

For a great-grandfather or great-grandmother, or great-great-grandfather or great-great-grandmother, nine months, six at the least.

Complimentary mourning is only worn for friends who are not also relations, and for say, sometimes the sister or brother of your sister or brother-in-law, if you had been acquainted with them ; and it would only be done as a mark of sympathy and affection where relations by marriage *only* were very fond of each other ; and if people were not in the same house or town, it would be quite unnecessary to do so.

Mourning for sisters or brothers-in-law would be six months at the outside, three being the usual time.

In writing to people when the writer was in mourning, *black* or *violet* ink should be used, the former being far the best ; black sealing-wax, when sealing-wax is used ; and in mourning, or complimentary mourning, *black* edged paper and envelopes, the paper being white or grey, whether for English or foreign correspondence,

and the *width* of the border being regulated by the degree of mourning and relationship.

Ladies and gentlemen, when in mourning, would leave cards having *black* borders, when they paid visits, and the people they called upon were not 'at home.'

The same with any invitations to dinners, balls, etc., when mourning was *half* over. The cards or paper would have black borders, so would the envelopes in which they were sent; and they would be sealed with black wax.

No person in good society and conversant with the laws of etiquette, would ever send 'Funeral' or 'In Memoriam' cards, to their relations, friends, or acquaintances, on a death occurring; to do so would be entirely wrong, a grave breach of etiquette, a solecism; it is a custom entirely done away with, and never done in polite society.

Long silk scarfs and hatbands, which formerly were always worn by gentlemen at funerals, are very little used now, and black kid gloves are seldom given.

It is usual for the gentlemen of a family to attend the funeral of a relative, but the ladies of a family only do so if they individually wish it. It is optional, not compulsory, and many ladies find doing so much too trying an ordeal.

On the occasions when they do attend, they would, as a matter of course, be attired in mourning. They would, when they possessed them, follow in their own private carriages, not in the mourning coaches usually provided, and they would be accompanied by a gentleman, either relation or friend.

Wreaths, crosses, anchors, stars, etc., of *natural*

flowers, or *Immortelles*, are sent by relatives and friends in profusion now-a-days to the survivors in a house of mourning. Sometimes they are sent before the funeral, but always on the day. Generally the pall is quite covered with them.

White generally predominates, but they are often made of the flowers that are in season.

China and enamel wreaths, crosses, etc., are much used now, and are in some ways the best, as they do not fade or spoil.

Mrs Child says of flowers, 'They should twine round the tomb, for their perpetually renewed beauty is a symbol of the resurrection.' And Longfellow calls them—

> 'Emblems of our own great resurrection,
> Emblems of the bright and better land.'

And L. E. Landon says of churches—

> 'Each in its little plot of holy ground,
> How beautiful they stand,
> Those old grey churches of our native land!'

People do not, as a rule, put their entire establishment of servants into mourning, except in the event of the death of the head of the family. When this occurs, *black* is given to all the servants, whether men or women, and whether the men servants are in or out of livery. It would also be given to the coachman and grooms, but not generally to the gardeners and keepers.

The servants would continue to wear their mourning as long as the family continued to do so.

For the men servants, black coat, waistcoat and trousers, tie, gloves, and tall hat with hat-

band, black studs to their shirts, and black pin to their ties.

The men in livery would have black cockades to their hats, black silk stockings, black shoes, black knee-breeches, and black aiguillettes, black coat and waistcoat.

The housekeeper, and upper women servants, a black silk dress, with a little crape, for best; a dress of black cashmere, or black paramatta, for every day; a black silk bonnet, with crape; a black straw ditto, crape veil; two pairs of black kid gloves; two pairs of black stockings; black silk mantle, with crape; black jacket, to match the other dress.

For the under servants,—dress of black crape cloth, or Russell cord, with a little crape, and a jacket or mantle to match, for best; two black and white print dresses; white caps, with black crape bows; a pair of black kid gloves; black straw bonnet, with crape.

These things would have to be renewed as worn out. In some families, *money* is given to the servants to provide their mourning with, instead of providing it for them.

The footmen, coachman, and grooms would also have black greatcoats, as also the men servants out of livery.

Let us also consider how soon persons in mourning should re-enter society.

Of course, in the case of very near and dear relations, the proper periods of mourning would be rigidly enforced; but where the relatives are very distant ones, it is more or less an open question as to how long people should seclude themselves, as, when the relationship is a distant one, personal feeling, affection, or indifference,

regulates the time, and often modifies it very materially; although no one would affront society and decorum by any grave breach of etiquette generally observed in mourning, as to do so would only call forth disagreeable remarks from everyone in society.

The intimation given to their friends by those who have been in mourning, whether for long or short periods, of their desire to re-enter society again, is leaving cards on their friends, relations, and acquaintances, thus signifying to them that they are able, ready, and willing to pay and receive calls and visits—in fact, that their temporary or long seclusion is at an end, their time of mourning over. Until people have received this intimation, they would not presume to call upon people in mourning, or intrude upon their grief,—at least they would not think of doing so, unless the person in mourning was a very great intimate personal friend.

People calling upon those of their friends and acquaintance who are in mourning, would write the words 'to inquire,' either at the right-hand corner of the usual visiting-cards, or at the top of the cards.

This would be a 'card of inquiry,' and in due course they would be returned by cards with black edges, having the words, 'with thanks for kind inquiries,' written or printed upon them. These would be left personally generally, but if sent by a messenger, or by post, the envelope should be black edged; also, black seal, when the envelope is sealed. When no cards of inquiry have been left, then the usual visiting-cards only would be left, as an intimation that the lady or gentleman leaving them had returned to society once more.

When the order for 'general mourning' is officially given, on the death of any member of the Royal Family, the order applies to every one without exception, though it is, of course, optional whether the general public comply with it or not; still people usually contrive to wear black if only for a few weeks.

Of course, when it is a question of Court mourning, *that* is imperative; the orders and period of mourning are fully detailed in the official Gazette, and published at the Lord Chamberlain's office in the most minute form; but such mourning and orders only apply to ladies and gentlemen connected with the Court, and those attending at the time, courts, state concerts, state balls, levées, and drawing-rooms.

Complimentary mourning does not necessitate seclusion from society.

People in mourning for a parent would not go into society again as a rule under nine months, though some do after three—the average would be six. The same for a father or mother mourning for a son or daughter.

For grandparents, four months—the average two.

For great-grandparents, or great-great-grandparents, the same.

The same for a grandfather or grandmother for their grandchildren.

A stepfather, or stepmother, or they for their stepchildren, three months—average two.

A brother or sister nine months, or a year—average six months.

An uncle or aunt, three months—average six weeks.

Great-aunts and uncles, two months—average one.

Second cousins, third, and distant connections, a month—average a fortnight.

A first cousin, six weeks—average a month.

A nephew or niece, three months—average six weeks.

A sister or brother-in-law, six months—average four.

The mourning for distant relatives, like second cousins, would not necessitate persons secluding themselves from society after the funeral was over, and therefore they would go out as usual, simply appearing in mourning instead of coloured clothes.

Widows ought not to go into society under fifteen months, or a year—average a year.

Widowers, a year—average nine months, as gentlemen always go into society after being in mourning for a wife, or any other relative, much sooner than it is usual for a lady to do for her husband, or any other relation.

All the times specified includes the usual periods of half mourning, which usually occupies a third of the whole, sometimes half.

Ladies do not generally wear crape except for very near relations—mother, father, sister, brother, grandparents, son, or daughter.

Slight crape for sisters, and brothers-in-law, aunt, uncle, great-aunts and uncles, stepfather and stepmother, nephews and nieces, first cousins.

No crape for second and third cousins.

Crape should never be worn by ladies and gentlemen just above the elbow, on the sleeve of ulsters and greatcoats. To do so would be very vulgar.

CHAPTER XIV.

GARDEN PARTIES—PICNICS—WALKING, RIDING, DRIVING, SHOOTING, AND HUNTING.

'The mind ought sometimes to be amused, that it may the better return to thought and to itself.'—*Phædrus.*

'The lake is calm; a crowd of sunny faces
And plumed heads and shoulders round and white,
Are mirror'd in the waters. There are traces
Of merriment in those sweet eyes of light.
Lie empty hampers round, in shady places,
The hungry throw themselves, with ruthless might,
On lobster salads; while champagne to cheer 'em,
Cools in the brook that murmurs sweetly near 'em.'
Collins.

GARDEN parties are a form of entertainment much in favour with hostesses who live a few miles out of London, or who possess houses within an easy distance of town, where they pass Saturday to Monday during the season, and on stated days, say three Wednesdays running, give a series of garden parties, at which they receive their friends and acquaintances, and pay part of the debt of civility to society and those members of it who have shown them politeness during the London season.

Garden parties need not necessarily be an

expensive form of entertainment. Like every other kind of party, they must be regulated by the means and position of those giving them. They are of a simple or splendid description; at some, only a garden and slight refreshments are provided for the guests; at others, a band, elaborate refreshments, cleverly trained poodles and other dogs go through tricks, Punch and Judy, bell-ringers, etc., all form part of the entertainment.

Where garden parties are given near the Thames, boats would be provided for those of the guests who like a row with a favoured cavalier or fair lady.

Occasionally, also, lawn tennis takes its share in catering for the guests' amusement, and sometimes, though very rarely now-a-days, 'croquet' is still played.

In the country, garden parties in the summer are a never-failing source of delight in most places, particularly where the neighbourhood is a good one, and the inhabitants of an hospitable and friendly character.

'At home' cards are always used for sending out invitations to garden parties, the only difference being that in the place of 'music,' 'dancing,' 'private theatricals,' 'tableaux vivants,' etc., the words 'garden party' are written or printed.

The card would be as follows:—

Mr and Miss M.
Lady Hardy,
At Home,
4 to 7. Garden Party.

The Cottage, Richmond, July 17th, 24th, 31st.
R.S.V.P.

'Weather permitting' should *always* be written on these cards, as in the event of a wet day a garden party would have to be postponed, for it is a kind of entertainment that more than any other requires sunshine and a blue sky. Torrents of rain, damp paths, and soaking grass spoil both dresses and tempers.

Answers should be immediately sent to invitations to a garden party.

The established hour for receiving people for a garden party is four to seven, in London; three-thirty to seven-thirty in the country.

Very often in the country a dinner party and dance follow a garden party. When dancing takes place, the word 'dancing' must be written or printed on the card of invitation :—

Garden Party,
4 to 7.30,
Dancing, 9 o'clock,

or—

Dinner, 7.30—Dancing, 9.30,

or where dancing takes place at a garden party in the afternoon, there would be none in the evening, nor would any dinner party be given; then the invitation would be,—

4 to 7.30,
Dancing.

When a garden party is given in the neighbourhood of London, or in the country, in sending out her invitations to the residents and neighbours, the hostess would put—

Lord and Lady B. and party,

thereby including friends who are on a visit to

Lady B., *not* her friends who are resident in the neighbourhood. Lady B. would at once, if she intended to take a number of friends and visitors to a garden party, write to her intended hostess, accept the invitation, tell her how many people she could muster, and give all their names, so that the hostess would know exactly whom to expect; and in any instance where the hostess was unacquainted with her intended guests, the lady to whose party they belonged would at once introduce them to the hostess, who would shake hands with each of them when the introduction was made, and say a few civil words.

The usual way of receiving guests at a garden party is for the host and hostess, or hostess only, to stand on the lawn, at the window leading into the garden, or in the house itself—either way would be correct. It is a pure matter of taste.

A host or hostess would always shake hands with each arrival when they were introduced to them; being in their *own* home it would be etiquette to do so. But either side are at liberty to continue or drop the acquaintance so made in the future if it is one they do not care to continue.

It is optional which course is pursued, as such introductions do not oblige people to acknowledge each other in public in the future if they do not wish it, and it would be no breach of etiquette did they decide upon the latter course. People should be left at garden parties to themselves, to spend their time in whatever way pleases them best, for there is no form and ceremony about a garden party, and no order of precedence, as far as the guests are concerned,

except when a dinner follows, when, as at all other dinners, the host would, as a matter of course, take in the lady of highest rank present, and the gentleman of highest rank would escort the hostess, as, whether the dinner takes place in the dining-room, gallery, or marquee, it would be a 'sit down' repast; precedence then would only be observed for the principal guests, but not beyond, as the numbers would make it almost impossible, and garden parties being informal entertainments, people are best pleased by being allowed to go into dinner as they choose.

Library, picture-gallery, billiard-room, and drawing-room are all thrown open for the benefit of the guests at a garden party. When the collection of pictures and works of art are undeniably fine, it is always agreeable to people to have a quiet, comfortable opportunity of studying them (and many people who find themselves at a garden party, where such is the case, would not otherwise perhaps ever have a chance of seeing them); a game of billiards is also often indulged in.

It is usual to illuminate the gardens at a garden party with Chinese lanterns, etc., when a dinner and dance follows the afternoon's amusement; and sometimes fireworks are also provided for their visitors' recreation.

Refreshments similar to those at 'five-o'clock teas' are provided at a garden party. They are served all the afternoon, in the house, a large marquee in the grounds, or in small tents on the lawn—some of the latter being entirely devoted to the rapid consumption of strawberries and cream, and ices.

Dinner is the same as for a ball supper—soup, hot cutlets, and chickens, with plenty of cold dishes, and champagne, claret, and sherry. Dancing would take place in the house, in the drawing-room, or library, or picture-gallery; should they not be large enough, in a marquee specially erected for the occasion.

Ladies would wear light pretty dresses, high to the throat, with sleeves to meet their long gloves. They would remove their hats or bonnets in the cloak-room previous to dinner.

Gentlemen would wear morning dress—frock coats, white waistcoats, and light trousers, chimney-pots, *not* felt hats, and grey or pale yellow kid gloves, with a flower in their coats.

'Picnics' are another form of entertainment invaluable to a hostess in the country as a means of getting together pleasant people, in addition to those already her guests, and so providing an afternoon's amusement for the said guests.

Invitations to them would not be sent on a formal card, for they are very informal parties, those at which the least etiquette possible is ever observed.

The hostess would make out a list of the people she wished to ask, and would then write a little note to each, thus,—

'Dear Lady W.,

'We propose to have a picnic at The Warren, next Saturday, June the 23d (weather permitting)—we start at 12 o'clock. Will you give us the pleasure of your company, and bring any friends who are staying with you? Sincerely hoping that you are disengaged.

'Believe me, yours sincerely,

'B. H.'

The hostess would find out which of her guests desired to journey to the picnic together, and she would see that those who liked driving were provided with a safe charioteer, that the timid ones walked, and the courageous ones rode; in short, she would 'pair' her guests considerately, and so earn their everlasting gratitude (or the contrary).

No order of precedence is observed at a picnic, except for just the few guests of the greatest consideration, and when they have been allotted the carriage or horse they prefer, the others follow with due regard for their individual preferences, not for their social rank and position.

All etiquette requires at a picnic is that people should enjoy themselves.

The viands should be carefully packed—if possible, nothing forgotten—and the 'rendezvous' cunningly chosen, so that the guests do not have the sun in their eyes, or high hills to clamber up, or steep paths to run down.

All cold viands are best for a picnic, hot dishes are not easy to cook, under the circumstances.

Hot tea should always be provided; that is easily done with a gipsy kettle and a few sticks; and hot potatoes may be provided in the same way, and are a decided addition to the repast.

Sometimes a dance concludes a picnic. Collins says:—

'A dance upon the turf! up, up, instanter,
Away with quarried pie and stain'd decanter.
Small hands are link'd, and dance divinest tresses,
And agile feet fly down the glade in
A merry measure; through the deep recesses
How gaily trip they, youth and laughing maiden,
The shaken turf is swept by silken dresses.'

Ladies should wear cotton or serge dresses, hats, and strong boots, in case the grass may be damp.

Gentlemen, tweed or serge suits, felt hats.

The servants should be careful that a 'cork-screw, salt, pepper, mustard, powdered and lump sugar, tea, salad oil, salad dressing, mint sauce, ice, and milk, cream, and butter,' should be packed in a hamper, the corks of the different bottles being securely put in.

In the country, a hostess should always bear in mind one thing, if she wishes hers to be a popular house, and desires that people shall be anxious to receive an invitation from her, and eager to accept it.

A country house should always be 'Liberty Hall;' that is to say, those who prefer walking should be permitted to walk; those who find driving the most agreeable mode of passing the day, should find carriages at their disposal; those who delight in a ride or scamper 'across country,' should don their habits and ride gaily away—in a word, people in a country house should understand that what pleases them pleases their hostess, and as long as they are punctual at dinner, and luncheon, and behave as ladies and gentlemen, they will be free to enjoy themselves 'selon leur gout.'

Indeed, from lawn tennis to croquet, archery, boating, skating, fishing, hunting, accompanying the gentlemen out shooting, sleighing, dancing, playing cards or chess, private theatricals, concerts, tableaux vivants, etc., to going up in 'a balloon,' almost, if they wish it, a good hostess should find nothing come amiss that may conduce to her guests' pleasure.

The only etiquette necessary in a pleasant country house, is to do your best to please everyone; no precedence is observed, except for just those whose rank demands that at all times their claims to be considered should be duly observed.

'Chess,' to those who like it, is a great resource, and, moreover, as Franklin tells us,—

'We learn by chess the habit of not being discouraged by present bad appearances in the state of our affairs, the habit of hoping for a favourable change, and that of persevering in the search of resources.'

So *that* is a game much to be commended.

For lawn tennis, croquet, boating, fishing, archery, costumes of some pretty material—print, cambric, brown holland, muslin, or flannel, with straw hats, are the most suitable for ladies, while for skating and sleighing, velvet and furs, cloth and velvet, are best, and tweed or homespuns for shooting luncheons.

Tweed suits, serge, or flannel, are worn by gentlemen on these various occasions.

With regard to 'walking' in London, a young lady would not walk out by herself; she would be accompanied by her maid; until she was old enough to be presented, by her governess, after she was presented, by her mother, father, brother, or some relation.

This rule should always be enforced, but now-a-days young ladies are often seen walking by themselves, but it does not look well; it makes them liable to accusations of fastness, and etiquette requires that they should not be permitted so to break its established laws.

In the country it is a different thing. In a

park, village, town, suburban district, and seaside resort, a young girl would, with perfect propriety, and without any breach of etiquette, walk about alone, unattended and unaccompanied, and so go from one house to another of the friends and relations who might chance to reside in close proximity to their houses.

The rules before mentioned only apply to walking in London and in places of general assembly, public streets, and promenades at fashionable watering-places like Folkestone and Brighton, and at continental seaside towns.

Married ladies, when they are young and good looking, very often secure the companionship of a younger sister, or some lady who is a relation or friend, to walk with them, not from a sense of its being necessary that they should have someone with them, or from a feeling of propriety, but because to walk in London or a town alone is always a shy thing to do. Any lady doing so is more or less conspicuous; she is more or less noticed, and when she is well dressed and decidedly handsome and attractive in appearance, it would not always be an agreeable thing to do, whereas two ladies walking together would experience less shyness and attract less attention from those who see them.

Still, young married ladies often walk long distances alone, and if they are not shy and do not mind being stared at (those who do are, alas! the exception), there is no reason why they should not walk alone, if it pleases them: it is quite correct etiquette that they should do so.

Married ladies, whether young or middle-aged, can at all times walk out alone and unattended; but when going to the Park or a public promen-

ade at a fashionable seaside resort, they would nearly always ask another lady to walk with them. It does not look well to see a lady walk down Rotten Row in the height of the London season, whether in the morning or afternoon, *alone.*

Generally, during the season, ladies prefer the Park to the more crowded thoroughfares, such as Bond Street, Piccadilly, St James' Street, etc. They would avoid them as much as they could, and if obliged to walk down them, would always do so accompanied by someone, either lady or gentleman.

Twelve to two o'clock are the usual hours for walking in London, especially in the summer. In the winter two-thirty to four-thirty—three to six in the summer. Both in summer and winter those who possess carriages generally drive in the afternoon, and devote the morning to walking.

The hours named are the fashionable and usual hours for walking at seaside towns and English watering-places.

If two ladies of different rank and but slightly acquainted were to meet in the Park or street, the lady of highest rank would, of course, bow first. If their rank were equal, it would not matter in the least which bowed first, so long as they acknowledged each other's presence by this small act of courtesy.

To omit to bow would be a sign of ill-breeding, and a want of the knowledge of what is required by the laws of etiquette, that would reflect very much upon the lady neglecting this social duty.

Ladies should be careful to bow *graciously.* A little curt nod, a jerk of the head, a quick

movement of the head, or the 'inane smile' which is all many people now vouchsafe to their acquaintances and friends by way of recognition when they meet them walking, driving, or riding, are all in the worst of possible taste.

Many ladies give an imperceptible nod to the gentlemen of their acquaintance, a decided proof of bad manners.

A bow should be a decided and graceful bend of the neck and head, indicating that it is a pleasure to the person making the bow to acknowledge her friends by so doing.

If I may be humbly permitted to say so, let people watch HerMajesty when she acknowledges the loyal salutations of her people, and see what a bow should be. It is at once dignified and most gracious, and those on whom it is bestowed feel both pleasure and a keen sense of the honour that has been accorded to them.

It is the same with all our Royal Family, and people in general would do well to profit by the example set to them.

The degree of *empressement* exhibited by a gentleman when he meets a lady whom he knows, would be entirely regulated by the fact of their acquaintance being a slight one or their being very old friends. In the latter case, he would take his hat quite off; in the former, he would only slightly raise it off his head, and his bow should be of the most ceremonious and respectful description, their acquaintanceship not warranting more cordiality on the part of the gentleman.

If he bowed in any other way than these two, he would either seem to be too familiar, or to look as if he wished to avoid the lady altogether,

only rendering her the least courtesy possible under the circumstances.

It is a mistake to be too gushing and *empressé* in manner; it is equally a mistake to snub people unmercifully: no gentleman or lady would ever be guilty of either.

A gentleman cannot, of course, bow to a lady with whom he is unacquainted, nor do gentlemen raise their hats to each other when they meet in the Park or street; they would say, 'How are you, B.?' or nod, or say 'Glad to see you, Charley,' and would then pass on.

The only occasion on which a gentleman would raise his hat to another gentleman would be, if two gentlemen met in the Park or street who knew each other, and one was walking with ladies or a lady with whom the other gentleman was unacquainted; he would raise his hat to his friend, instead of speaking to him or nodding.

This would be simply done as a mark of civility and respect to the ladies or lady with whom his friend was walking; it would not be looked upon as a bow to the ladies or lady, as the gentleman had not been introduced to them; nor would it constitute an acquaintanceship between them; nor could the gentleman meeting the same ladies or lady in future bow to them, or show that he had seen them before, unless he was first of all introduced to them by some mutual friend, or by the friend with whom he had seen them walking.

In the same way, no lady could, under any circumstances, bow to a lady or gentleman, without a previous introduction to them, even if she had known them by sight for years,—knew their names and all about them, from constantly see-

ing them with friends of her own, and meeting them at different balls and *réunions* in society.

Etiquette permits no bows to be exchanged, except between those who have already been presented to each other.

On the Continent, the rule of bowing is the exact contrary to that which is observed in England,—that is to say, the gentleman bows first instead of the lady.

In England, when bowing to friends or acquaintances, it is a lady's privilege to bow first.

The gentleman would then take off his hat to the lady who had given him this sign of recognition; he would, as a general rule, not bow until the lady had bowed to him; on most occasions both would bow at the *same* moment, as the lady would be sure beforehand that the gentleman would return her courteous bow, or she would not take the initiative and bow to him.

In the case of a lady meeting a gentleman with whom she is acquainted, walking with a gentleman who was a stranger to her, she would at once bow to the gentleman who had been introduced to her; she would do the same (except under particular circumstances) were he walking with a lady whose acquaintance she had not made.

Many husbands and wives, when taking a ramble together, walk arm-in-arm. It is a good old fashion, and should always be observed.

The same applies in the case of a mother and son, father and daughter, daughter or son-in-law with their mother or father-in-law, and in all cases where the lady is lame, or not very young, it is a proof of civility that every lady has a right to expect from the gentleman walking with

her, more especially at dangerous crossings in London, which are a source of unfeigned terror to most ladies.

It is not necessary for a lady when walking with a gentleman to introduce any other gentleman she may meet, to him, unless she has a special reason for doing so, or thinks they both wish for the introduction.

If she were walking with her husband or father, she would of course do so, but in the case of her brother, nephew, cousin, or the husband of any lady in whose house she was staying, it would be unnecessary and not expected, except under the circumstances before mentioned.

The rule with regard to introductions between a guest and her hostess, with regard to the ladies they meet when out walking, would be that the guest would present the friends or relations she met during the walk to her hostess, which civility the hostess would also show her, if they stopped and had a conversation sufficiently prolonged to admit of such an introduction being effected.

If the friend of either lady was antagonistic to the other, no introductions would be made, and after the hostess and her guest had continued their walk, matters would be duly explained and discussed, and the true reasons given for the course pursued.

Ladies would not exclude any ladies from the conversation; it would be very rude to do so, and would make the lady so treated very uncomfortable — she would feel snubbed and ignored.

If two ladies meet out walking, and take a walk together, and other ladies join them in the

course of their walk, no introductions, except with special reasons, or expressed wishes that such should be the case, would be made by any of them to any of the others.

At fashionable watering-places, sea-side resorts, on the Continent, etc., gentlemen meeting ladies with whom they are acquainted, walk about with them for some time, get them a chair if there happens to be a band playing, and show them any courtesy in their power, while the ladies, on their part, introduce the gentlemen to those ladies or gentlemen belonging to their party, whose acquaintance they have reason to believe will be pleasant and acceptable to them.

Two ladies walking together would *not* walk arm-in-arm—it would be very vulgar to do so; also, no lady should put on her gloves while walking in the street, she should put them on *before* she leaves the house.

Ladies cannot be too particular when out walking; an exaggerated style of dress, gaudy colours, much jewellery, painted faces, a walk that makes people turn round and stare, in a word, anything that attracts attention in the public streets, more especially from gentlemen, is in the worst possible taste; no real lady would ever commit such a breach of recognised etiquette and the fitness of things; no true lady would court the stares and exclamations her appearance so dressed would attract; to be the object of such so-called admiration, would be a direct insult to the title of honour she ought to hold,—that of being '*a lady!*'

Black dresses, quietly made, and simply trimmed 'gown' become a lady when out walking, in a way befitting her claim to the name.

Let her dress herself with any other view except that of receiving respect from all passers-by, and she is no longer what she wishes the world to believe her to be—a true lady.

Gentlemen when out walking together generally walk 'bras dessus—bras dessous.' It is more sociable altogether to do so.

No gentleman swings his stick or umbrella about when walking, as he would be in danger of bestowing a gratuitous and unexpected blow on a passer-by, who might make him rue his carelessness and rudeness.

If a gentleman passes a lady when he is walking, and the pavement is crowded, so that one or other of them must step into the road to make room for the other to pass, the gentleman would not permit the lady to be the one to do this; he should walk along the road until the crowd lessened.

He would pursue this course whether he were acquainted with the lady or not; to do otherwise would exhibit a great want of good manners, a total absence of knowledge as to what is due to a lady. When a lady and gentleman are walking together, the lady would take the gentleman's left arm, otherwise, if he met any lady of his acquaintance, he would not be able to take off his hat to her.

If a gentleman is escorting his two sisters out walking, they would walk on either side of him. Neither of them (unless one was not strong) would take his arm; and on no account would they each take an arm, and so walk in the Park or street.

A lady walking with a gentleman, whether

taking his arm or not, would usually walk on his left hand.

A muff and umbrella in winter, and a parasol in summer are the only articles usually carried by ladies when out walking; but let me assure them that there will be no loss of dignity on their part, should it fall to their lot to carry a brown paper parcel through the streets of London.

People whose opinion is worth having will admire them for their absence of false pride. A lady would not, perhaps, do it from choice, but if the parcel has to be carried, she can do it with impunity.

It is very much the fashion for ladies to drive themselves, in London, as well as in the country; and those who are good 'whips,' generally prefer this way of taking the air, to walking or riding.

Low phatons and pony carriages are the usual carriages; and they always take a groom to stand at the horse or horses' heads when they stop at a shop, or pull up in Rotten Row for a chat with those of their friends and acquaintances who may be walking or riding.

The groom would be in livery, and he would be provided with a waterproof coat for wet weather, also with a greatcoat.

Good horses and a carriage perfectly turned out are absolute necessities to those ladies who elect to drive themselves, whether in London, the country, or the seaside; and a groom would always accompany them, whether any gentlemen were with them or not.

The fashionable hour for driving in London during the season is four-thirty to six-thirty or

seven o'clock. It is generally too hot to drive earlier.

In the winter from two-thirty to five or five-thirty, as it gets dark so soon then.

When ladies drive themselves in London, they generally choose the morning; from twelve to two or two-thirty is the best and most agreeable time; after that the streets get too crowded to make driving a pleasant occupation.

If a hostess had guests staying with her, they would always get into the carriage before their hostess. Whether driving in an open or shut carriage, the lady of the house always sits with her face to the horses, unless she is accompanied by three other people, and knows that one cannot sit with her back to the horses, when, as an act of courtesy, the hostess would give up her place.

She would do the same in the case of a gentlemen, though etiquette would not demand it; but no hostess would like to know that one of those receiving her hospitality was enduring a feeling of misery and illness.

If two guests were present, one married, one unmarried, the young lady would take her place with her back to the horses—etiquette requires that she should do so. By this means the two married ladies face the horses.

If both guests were sisters and unmarried, the eldest should sit by the hostess.

If a lady were driving with her daughter, whether married or unmarried, and a third lady was of the party, the daughter would give up her place to her as an act of courtesy, even though her rank might be higher than the guest's, as she would be, so to say, 'at home' in

her mother's carriage, and would therefore waive her precedence if she had any.

Gentlemen would step out of the carriage first, whether an open or shut one, whether they intended to resume their seats in it or not, so that they might be ready to help the ladies to alight; and they would also help them to get into the carriage.

Gentlemen always sit with their back to the horses, unless no other lady but one is present, then they would take their place by the lady's side. If two or more ladies were present, then the gentleman would take his seat with his back to the horses.

This applies in cases of brothers and sisters driving together. If three sons were driving with their mother or sister, the eldest son would take his place next to the lady.

In a case of father, mother, two daughters, two sons, or a daughter and son, going to a ball, the father and mother face the horses, with their sons, daughters, or son and daughter opposite. In the case of a niece or sister-in-law, the host would give her his place and sit opposite.

A lady, when calling upon an acquaintance or friend for the purpose of taking her for a drive, would not alight to let the lady get into the carriage first, but she would keep her place, and the lady would take her place by her, shaking hands with her friend as she did so, and also shaking hands or bowing to any other occupant of the carriage, if she were acquainted with them.

If she were not, her friend would immediately present her to the other lady or gentleman.

Generally the guest alights from the carriage first; but should she be on the wrong side, or

any other reason, the hostess would get out first, making some civil remark to her guest for descending before instead of after her.

If a lady is driving herself and is accompanied by a friend, she usually drives her to make any calls, leave any cards, or execute any shopping she may desire.

When ladies drive in the Park together, whether in the morning or evening, whether they drive themselves or are driven, it is etiquette that, if the carriage takes up a position by the rails, so that people can talk to their friends, and a gentleman or gentlemen come up and talk to the hostess, with whom her guest is unacquainted, that the hostess should introduce them to her, unless there is any special reason against it, as it would be most discourteous for a hostess to talk to her friends without bringing the lady driving with her into the conversation.

It is very bad taste to talk to a lady or gentleman with whom you are acquainted sitting the other side of a lady or gentleman with whom you are not acquainted.

This sometimes happens in a theatre. The only thing for the victim to do is politely to request the offending party to change seats until the conversation is ended, when the victim can resume his seat.

Ladies are generally attended by a groom when they ride in London, also when they go out hunting, except they are exceptionally able to take care of themselves; but it always looks better to have a groom.

Ladies seldom take a groom when they are only going out for a country ride.

A gentleman naturally rides on the off or

right-hand side of the lady with whom he is riding, just the same as when she takes his arm out walking.

With regard to servants wearing 'cockades,' everyone who has a mind to, gives them to their servants, just as everyone now-a-days calls themselves 'esquire.'

They would be worn by servants of officers in the militia and volunteers, the army and navy, lord-lieutenants and deputy-lieutenants, also by all 'retainers of the Crown,' namely, a great tenant holding charters by fee or grants, farm rents, or estates by grand-serjeantry (in other words, a fancy tenure, such as those by which the Dukes of Marlborough and Wellington hold their grants from the Crown, viz., the presentation of fresh colours on the anniversaries of Blenheim and Waterloo.)

At one time the great barons gave badges to their retainers and followers. Later on, in the wars against the Stuarts, a 'cockade' in the bonnet was enough to show the party of the wearer.

This, I believe, was the origin of 'cockades,' but there is no rule to prevent anyone from putting a cockade into his footman, coachman, or groom's hat, any more than there is to prevent anyone going to the Herald's College and buying a brand new set of emblems, and calling them arms.

With regard to shooting, the amount of money to be given by gentlemen in 'tips' to the gamekeeper after a day's sport, whether the show of game has been large or small, has always been a matter of opinion. 'Tips' vary from 10s. to £5.

The usual fee for one day's partridge shooting is 5s. to 10s.; some gentlemen give £1. For a good day's partridge driving, £1. For a day's pheasant shooting, £1; a good day of the same, with large bags as the result, £1, 10s. to £2.

'Tips' differ according to the number of days. For four days' shooting, from £2 to £3 or £5.

Without these attentions to the gamekeepers, a gentleman would probably find that his neighbours were better placed and get more sport than himself.

In a great many large country houses now-a-days a very excellent plan is adopted.

A 'tariff' is hung up in the hall during the shooting season, setting forth the sum a gentleman is expected to give, whether he enjoys one day's shooting or more,—so much for one day, so much for two, three, or four.

The gentlemen drop the tips into a box placed in the hall for that purpose. The master of the house keeps the key. At the end of the shooting season he opens it and distributes the contents among the head keepers, second, and under keepers, as he thinks best.

The master of the house always puts the first money in himself; so to say, he starts the box. I know one gentleman who started his keeper's box with £40.

This plan of dividing the money is much the finest. By the other plan, the head keeper gets the lion's share, the second keeper very little, and the under keepers often nothing at all the whole season; and, as they all work very hard, it is but right that they should all benefit.

Many are the mistakes made by keen but

ignorant sportsmen as to the etiquette to be observed when invited to a shooting party, and on the occasion of going out shooting.

Association with people who are perfectly acquainted with sporting terms, and all matters connected with sport, is almost the only way for people born in a town or city to avoid the pitfalls prepared for their unwary steps, and to learn what they ought to do as each occasion arrives.

Some people are brought up in the country, in sporting counties; to them all these details are 'second nature;' others live in London, or a town, and have perhaps few chances, and they like angels' visits 'few and far between,' for acquiring the knowledge, from practical and personal experience, which is so necessary to them when they shoot or hunt.

No sporting lady or gentleman would call a fox's 'brush' a tail, nor would a lady speak of one of a pack of foxhounds as 'a dog,' nor would a gentleman, when going to a meet, speak of the pack as 'the dogs.' It would be a gross solecism to do so.

No gentleman would ever shoot a 'fox,' under any circumstances whatever.

It would be a most unsportsmanlike thing to do, and would at once stamp any man committing such an act as ignorant, inexperienced, and no sportsman.

Gentlemen should never be noisy when out shooting, nor should they perpetually chaff their fellow sportsmen, talk at the pitch of their voice, or make loud exclamations when a bird is winged or killed by a clever shot.

Noise disturbs the game; keen sportsmen

and those who know what they are about remember that 'speech is silver, but silence is golden,' and so do not indulge in conversation until the cover has been shot, or the 'battue' is over.

No sportsman would ever 'point his gun at anyone;' he would carry it over his shoulder. Nor would he, when getting over a stile, or through a hedge, carry his gun at full cock; to do so would be extremely dangerous, for, if anything caught the trigger, an accident would immediately ensue; but he would give his loader his gun to hold until he was on the other side of the stile or hedge, and would take it again there. Many a man has been killed, or has caused the death of others, by this unpardonable carelessness.

In the same way men who know what they are about let a pheasant, or whatever bird they wish to shoot, rise to a proper height before they fire; they would *not* fire when the bird was only on a level with a man's head. A good shot would kill his bird at the *first* shot, though many do not succeed in doing so even with the second barrel. When shooting ground game, they would be equally careful not to pepper the legs of the other gentlemen, or the beaters.

Those who have not had much experience in shooting would, previous to forming one of a shooting party, try to pick up as much knowledge as possible of what the etiquette of shooting required they should know.

No thorough sportsman would bewilder his dog, and enrage all his fellow sportsmen, by excitedly exclaiming, 'Good old dog!' 'Where

is that bird?' 'Good dog, go and find it!' and similar expressions.

His dog is the 'bête noir' of an inexperienced sportsman, and in his ignorance he confuses himself and the poor animal by the volubility of his language, and his rapid, foolish exclamations.

As 'brevity is the soul of wit,' so brevity, when speaking to his dog, shows the 'soul of the true sportsman.' When speaking to his dog, he would say 'Seek,' or 'Steady;' *one* word for each duty required is sufficient to a well-trained dog. In the same way, when he wishes the dog to fall behind, he would say, 'Heel,' not 'Go behind, there's a good dog,' 'Come along, old man,' or 'Back, sir,' which would be the words probably made use of by the ignorant disciple of shooting.

No dog that is not perfectly trained would be allowed out shooting by an experienced sportsman; those that are thorough competent understand their work as thoroughly as if they could answer when spoken to. The shortest word is sufficient for them. Their memories are so tenacious that, once they understand their duties, they never forget them.

No gentleman would ever think of trapping a 'hare,' any more than he would shoot a 'fox;' not even an inexperienced sportsman would commit such an error, as he would be aware that he would be doing 'poacher's work' were he to do such a thing.

Gentlemen invited to a shooting party take their own servant with them, if he understands loading, and they have a valet (which some have not); and sometimes, when gentlemen have country houses, and shooting of their own,

they take one of their own keepers instead of their servant.

When living in the country, gentlemen would take a loader with them; but when residing in London, or a county town, the host would provide a loader for his guest, when he invited him for a day or week's shooting.

Two guns would always be taken, so as to avoid delay; the loader reloading quickly, and handing the second gun to his master as soon as he had fired both barrels of the first.

Owners of property are most particular to avoid even the appearance of trespassing on their neighbour's land. When out shooting, a gentleman would only look for a *dead* bird, not a wounded one, if it had fallen dead across the boundary of the two properties; and if but slightly acquainted with his neighbour, he would not even do that, but would lose the bird.

Ignorant sportsmen do not consider this law of etiquette between those sportsmen who understand what is right, and expected of them, and, gun in hand, they would follow their bird or hare if wounded, and pick them up if dead, counting the boundary between the two properties as nothing, quite forgetting that they were poaching by doing so.

Numerous are the quarrels that are caused between neighbours by the ignorance of those they invite to shoot. The hosts, in inviting people to shoot, often suffer from their hospitality and kindness, as strangers in the art of shooting, and the etiquette to be observed on these occasions, are often a long time before they master the right and wrong of these important questions.

Breech-loaders are almost always used in the present day, the old-fashioned muzzle-loader taking so long to load, which tardiness often causes birds to get safely away, while the sportsman is waiting for his gun to be reloaded.

When picking up a dead bird that has fallen over a boundary, the person picking it up would not take his gun, but would leave it on his own side of the fence or hedge, or whatever marked the boundary line.

People do not 'track' hares and rabbits unless they were wounded; when killed, they would be 'picked up' by the keepers.

Most gentlemen keep a 'game-book,' in which is entered the names of those forming the shooting parties, the dates of the different days' shooting, and the amount of game, the 'large or small bags' made each day, with how many head of each kind of game has been shot.

Tweed suits are generally worn by gentlemen, with peaked caps of the same, or a wide-awake.

Sometimes suits of velveteen are worn, or tweed coat, waistcoat, and knickerbockers, with woollen hose, and an 'ulster' or 'waterproof' coat for bad days, or to put on to drive home in.

'Hot luncheons' should always be provided out shooting.

The lunch is usually brought to the place fixed upon for luncheon, by a horse and cart.

Sometimes it is partaken of out-of-doors, sometimes in a farmhouse, lodge, or game-keeper's cottage, according to what is most convenient for the different beats.

Ladies nearly always join the sportsmen for

luncheon, and often accompany them afterwards to see the best covers shot, particularly when 'rocketers' are likely to show off the skill of the best shots.

With regard to 'hunting,' gentlemen nearly always wear 'pink.' Different hunts have different coats.

Strangers, or men who only get an occasional day's hunting, usually wear a black coat—a very new coat says plainly that its wearer hunts but seldom, and does not ride hard, so that, to avoid this decided evidence of their hunting being an event of rare occurrence, they do not go to the expense of a red coat, but content themselves with the more unassuming black.

Chimney-pots are always worn; and very often knitted or crocheted waistcoats, as they are warm and comfortable; dogskin or knitted gloves.

Boots and breeches require a servant thoroughly conversant with his duties to turn them out properly.

No gentleman would head a fox, or holloa at a fox; to do so would be as great a crime in the eyes of the master and all true sportsmen as to shoot a fox.

If a meet takes place, as it often does, at a country house, it is customary for the host to provide a hunt breakfast for the master of the hounds, and all the ladies and gentlemen who are out hunting that day.

It is like a cold luncheon—liqueurs, brandy and soda, ale, etc., being provided; everyone comes and goes as it pleases them. The breakfast is generally served in the dining-room.

All ladies and gentlemen riding to hounds

enter any house where the host has provided a hunt breakfast, quite irrespective of whether they are previously acquainted with the host and hostess or not.

A lady if out hunting alone would go into the house just the same,—it would be quite consistent with etiquette that she should do so; should any of her acquaintances be present, if a gentleman, he would escort the lady into the house, and introduce her to the host and hostess, if previously acquainted with them.

If a host saw a lady alone, he would go up to her politely and ask her to come in and have some breakfast before the hounds moved off to the covert.

A hunt breakfast is a perfectly informal affair; the hostess does not preside, as it is a stand-up breakfast, and people are coming and going all the time.

The hostess would receive her own intimate friends in the hall or drawing-room, and would then go with them to the dining-room, or wherever breakfast was laid out, and would see that they had whatever refreshments they desired.

If the hostess did not appear in the dining-room, it would be etiquette that the gentlemen and ladies with whom she was acquainted who were hunting that day, should come and speak to her for a short time, previous to mounting their horses and riding away.

Only those gentlemen personally acquainted with the mistress of the house would go and speak to her; on no account would strangers, either ladies or gentlemen, think of doing so, it would be a grave breach of etiquette on their part.

If they were desirous of being presented to the hostess, they would ask a mutual friend (if one were present) to be kind enough to make the necessary introduction between them.

Ladies and gentlemen would say to their friends after a day's sport, 'Did you have a good run?' or, 'Where did you find?' or, 'Did you find directly?' They would not say, 'Did you have a good hunt?' or, 'Did the dogs hunt well?' and they would be particular to speak in sporting parlance, using sporting terms, as to do other when hunting is under discussion, would be to exhibit great ignorance; and no one would speak of 'the Pytchley' as 'the Pitchley.'

A flask of sherry and some sandwiches are generally carried in the pocket; and let me recommend to those who hunt, 'a cold mutton chop' between two pieces of toast, also some gingerbread nuts, as they are very warming and comforting on a cold day.

On wet hunting-days, gentlemen wear a light overcoat or waterproof.

CHAPTER XV.

ETIQUETTE TO BE OBSERVED WHEN ADDRESSING PEOPLE BY LETTER AND PERSONALLY.

'Names? Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus.'—*Carlyle.*

'Not only all common speech, but science—poetry itself—is no other, if thou consider it, than a right naming.—*Carlyle.*

MISTAKES are often made in addressing letters, also in addressing people personally—that is to say, the colloquial or personal application of titles.

These usually occur when the writer or speaker are not in the same position in society as the lady or gentleman he or she has occasion to write or speak to.

With a little trouble, such solecisms need never be committed.

People do not desire to be too forward, or too humble (either would be wrong), when they are addressing those with whom they are not on very intimate terms.

The following is the *correct* way of addressing letters. We will begin with the Queen.

Her Majesty
The Queen.
Madam,—

signed, if written by a gentleman,

I have the honour to submit myself,
with profound respect,
Your Majesty's
Most devoted Subject and Servant;

or,

To The Queen's Most Excellent Majesty.

I remain, Madam,
With the profoundest veneration,
Your Majesty's
Most Faithful Subject and Dutiful Servant.

For a Peeress or Peer's Daughter.

Lady M., or, Lady B. E.,
Begs to present her respectful duties to The Queen, and begs to ask, to request, or petition (as the case may be).

If sending a message through Sir Henry Ponsonby.

I beg to place my respectful duties at Her Majesty's feet, and say so-and-so.

The late ever-lamented Earl of Beaconsfield, when Prime Minister, when writing to the Queen, wrote thus:—

Mr Disraeli,—
With his duty to Your Majesty;

or,

Mr Disraeli—
Humbly submits to Your Majesty,

and continues in the third person, Her Majesty being in the second.

PRINCES OF THE BLOOD ROYAL.

The Prince of Wales.

To His Royal Highness
The Prince of Wales.
Sir,—
signed,
I remain, Your Royal Highness's
Dutiful and Obedient Servant;
or,
I remain, with the greatest respect,
Your Royal Highness's
Dutiful and Most Obedient Servant;

and Mr Disraeli sometimes wrote,

Sir, and Dear Prince.

But this would only be done by a person on *intimate* terms, as Lord Beaconsfield was with His Royal Highness.

The Princess of Wales.

The same.

The Sons and Daughters, Brothers and Sisters, Uncles and Aunts of the Sovereign.

To His Royal Highness
The Duke of Connaught.
Sir,—
I have the honour to be,
Your Royal Highness's
Most Obedient Servant.

Other Branches of the Royal Family.

To His Royal Highness
The Duke of Cambridge.
Sir,—
I remain, with the greatest respect,
Your Royal Highness's
Most Humble and Obedient Servant.

Now we will proceed to see how to address by letter the peer first in order of precedency among the nobility, namely, a Duke.

People on intimate terms with him would address their letters—

The Duke of W.

People of an inferior rank would put

To His Grace the Duke of W.

In formal letters he would be addressed as

My Lord Duke,—
May it please Your Grace;

and in heraldic documents, his proper title is,

The High, Puissant, and Most Noble Prince.

The same mode of address for a Duchess.

Dukes' younger sons and daughters are familiarly addressed by letter as

The Lady M. H.,

or,

The Lord C. G.;

formally, and by courtesy, as

The Right Honourable) this may be abbreviated thus—Honble.) The Lady M. H.;

or,

The Right Honourable The Lord C. G.,

as they take by courtesy the title of Lady or Lord *before* their Christian names.

In law they would be simply 'Constance Campbell,' commonly called 'Lady Constance Campbell,' and 'Archibald Campbell,' commonly called 'Lord Archibald Campbell.'

'Marquises' would be addressed by letter familiarly as

The Marquis of Anglesey;

formally as,

The Most Honourable
The Marquis of Anglesey;

or,

To The Most Honourable
The Marquis of Anglesey.

In formal letters,

My Lord Marquis.

The same applies to a Marchioness.

The Marchioness of Hastings;

formally,

To The Most Honourable
The Marchioness of Hastings.

In formal letter,

My Lady.

A Marquis's daughters and younger sons have by courtesy the title Lord or Lady previous to their Christian names; thus,

The Lady Florence Conyngham.
The Lord Alexander Paget.

In law known as 'Florence Conyngham' and 'Alexander Paget.'

Formally addressed by letter as

The Right Honourable
The Lady Florence Conyngham.
The Right Honourable
The Lord Alexander Paget.

'Earls' would be addressed by letter familiarly as

The Earl of Winchilsea and Nottingham;

formally,

To The Right Honourable
The Earl of Winchilsea and Nottingham.

(When a peer has *two* or *more* titles, they should *all* be used when addressing the envelope to him.)

In formal letters,

My Lord.

The same address for a Countess.

Thus, familiarly,

The Countess of Bredalbane;

formally,

The Right Honourable
The Countess of Bredalbane.

The daughters of an 'Earl' have by courtesy the title of 'Lady' *before* their Christian names, and are also styled 'Right Honourable.'

Thus, familiarly,

The Lady Constance Finch Hatton;

formally,

The Right Honourable
The Lady Constance Finch Hatton;

in law,

Constance Finch Hatton.

The younger sons of 'Earls' are styled 'Honourable;' thus,

The Honourable Randolph Stewart.

'Viscounts' would be addressed by letter familiarly as

The Viscount Downe;

formally as

The Right Honourable
The Viscount Downe;

or,

To The Right Honourable
The Viscount Downe;

In formal letters,

My Lord,—

The same for a Viscountess, thus,

The Viscountess Boyne;

formally,

The Right Honourable
The Viscountess Boyne.

The daughters and sons of a Viscount are all by courtesy allowed to put 'Honourable' *before* their Christian names, as there is no distinguishing title for the *eldest* son of a Viscount or Baron, whereas the eldest sons of Dukes, Marquises, and Earls, though in *law only* are esquire, take by *courtesy* their father's second titles; for instance,—

Marquis of Lorne,

eldest son of The Duke of Argyll.

Earl of Mount Charles,

eldest son of The Marquis of Conyngham.

Viscount Andover,

eldest son of The Earl of Suffolk and Berkshire.

Therefore a Viscount's daughter would be addressed as

The Honourable Faith Dawnay;

in law,

Faith Dawnay.

A Viscount's son,

The Honourable
Claud Hamilton Russell;

in law,

Claud Hamilton Russell.

'Barons' would be addressed by letter familiarly as

The Lord Templemore;

formally,

To The Right Honourable Lord Templemore;

in formal letters,

My Lord,—

The same address for a Baroness.
Thus, familiarly,

The Lady Churchill;

formally,

The Right Honourable
The Lady Churchill.

(This although she is a Marquis's daughter, as, being a *peeress*, she takes her husband's rank, although her own rank by birth is a superior one.)

The sons and daughters of a Baron are styled by courtesy 'Honourable;' thus,

The Honourable Violet Graves;

by law,

Violet Graves.

The Honourable
Ronald Greville Nugent;

by law,

Ronald Greville Nugent.

'*The*' is always written *before* 'Lord or Lady, or Honourable,' daughters or sons of peers, and equally it is always written *before* the *title* of a Peer or Peeress.

It would be incorrect to put 'Earl of W.,' 'Countess of S.,' 'Lady C. H.,' 'Lord B. P.,' 'Honourable V. S.'

It should be—'The Earl of W.,' 'The Countess of S.,' 'The Lady C. H.,' 'The Lord B. P.,' 'The Honourable V. S.'

'Honourable' is written in *full* in *formal* letters, but may be abbreviated thus, 'Honble.,' in more familiar ones.

If you are very intimate, but only then, with the person to whom you are writing, it would be quite correct to begin,—

'My dear Lady S.,' or 'My dear Constance,' 'Dearest Edie,' 'My dearest Gordon,' 'My darling Cyril.' Ending, 'Always yours affectionately,' or 'Ever your most affec.'

If you are but slightly acquainted with your correspondent, then the correct beginning would be,—

'Dear Duchess,' or 'Dear Algy.' Ending 'Yours sincerely,' or 'Yours very truly.'

In making any business appointments, you would begin your letter,—

'Dear Sir,' or 'Dear Madam.' Ending, 'Yours truly,' or 'Yours faithfully.'

Very formal letters simply begin—

'Sir,' or 'Madam,' and end 'Yours faithfully,' or 'Yours obediently.'

Some people in writing would begin—

Dear Lady Charlotte Grey.

As a rule, this is not right, although it is simply done as an extra mark of civility, and from a fear of appearing too familiar on the part of the writer.

It should, as a rule, be simply,—

Dear Lady Charlotte,—

no mention of the *surname*, for the lady must be a Peer's married or unmarried daughter, so it is correct to address her by her *Christian* name only.

'Dear Lady Charlotte Grey' is often written in purely business letters, as using the Christian name *only*, although really quite correct, might be supposed to be too familiar; and it is usual, in all letters of a business character, to put at the end of the letter the name and address of the lady or gentleman to whom the letter is written, thus,—

The Lady D. H.,
12 Mount Street,
Grosvenor Square, W.

The younger son of a Duke or Marquis would be addressed familiarly as

My dear Lord Edward;

or,

Dear Lord Edward.

The wife of the younger son of a Duke or Marquis, familiarly as

My dear Lady Charles;

or,

Dear Lady Charles.

In the case of a Marquis's daughter marrying an Earl's eldest son who is a Viscount, she would, while her father-in-law was alive, be styled 'Lady C. M.,' *not* 'Viscountess M.,' although on the death of her father-in-law she would then become 'Countess of W.,' as her husband becoming a Peer, she takes his rank and becomes a Peeress.

It would be quite wrong to call a Peer's daughter, married to an Earl's younger son (though he would be Honourable), 'Lady Howard;' she would be 'Lady C. Howard.'

'Lady Howard' being the proper title of the wife of the eldest son.

And yet this is a mistake very often made, indeed frequently made by people who ought to know better.

Letters ought always to have the address of the writer clearly *printed* or *written* on the paper, and letters should always have the day of the month, and the year, also written on them, otherwise much confusion ensues; take for instance the following,—

DEAR MARY,—Will you come to tea on Tuesday?

No address, no date; true! there is the post-mark; but, supposing you have torn up or burnt the envelope *before* reading the letter, where are you then?

You are uncertain as to date, and there is no direction to help you to a solution of your difficulty.

Equally desirable is it, when sending notes or letters by hand that require a reply, that '*Answer*' should always be written at the top of the envelope, as that prevents any mistake.

As a rule, letters are best '*sealed*,' now that 'wafers' are things of the past. A small seal should be used, not 'a sea of wax,' as one observes sometimes, which looks very vulgar, and indeed is so.

Red or black sealing-wax (the latter only when in mourning), other colours look very bad.

Black ink is best. Black-edged paper and envelopes when in mourning or complimentary mourning.

Enormous monograms and coronets are in very bad taste, also too great eccentricity in the way of the colour and shape of the paper and envelopes used.

Anything very eccentric is always a great mistake; in this, as in all else, whatever is unpretending, unobtrusive, and simple, decidedly shows the greatest sign of good breeding, of knowledge of etiquette, and stamps unmistakably the true lady or gentleman.

It is only those not used to society and etiquette who commit such mistakes, and so try to push themselves into notice — which notice, when it is accorded to them, is not of the description they hoped and wished for!

Some people *date* their envelopes in the left-hand corner, others write their *initials* or *full names*, but both these customs are wrong, and should never be indulged in.

The only people who do so correctly, are

officials, who write their name at the corner of the envelope, which saves the postage.

People are not, as a rule, desirous that the whole world should know who their correspondents are; dire indeed would the results sometimes be, if letters were always made public property in this way; the anxiety in a country house, for instance, would be even greater than it usually is on the arrival of the post-bag.

The *Widow* of a Peer is addressed in the same way as the *Wife* of a Peer, with this exception, namely, 'Dowager' is added *before* the title—thus 'The Dowager Countess of W.;' though the most usual way is to put the *Christian* name of the lady first.

For instance,—

'Caroline, Duchess of Montrose,' 'Julia, Countess of Jersey,' 'Mary, Vicountess Downe,' 'Eleanor, Lady de Blaquiere,' etc.

The formal address would be—

The Right Honourable
The Dowager Countess of W.;

or,

The Right Honourable
Caroline, Duchess of Montrose.

The following are the correct conclusions to be used when writing to the following persons. A Duke or Duchess (not of the blood Royal):—

I have the honour to be, my Lord Duke,
Your Grace's
Most Devoted and Obedient Servant.

When well acquainted with him,—

Believe me, my dear Duke (or Duchess),
Yours most sincerely, or, Yours affectionately.

A Marquis or Marchioness,—

I have the honour to be, my Lord;

or,

My Lord Marquis, or, My Lady,
Your Lordship's
Most Obedient and most Humble Servant;

or,

Believe me, my dear Marquis,
Yours sincerely.

An Earl or Countess,—

I have the honour to be, my Lord, or, my Lady,
Your Lordship's
Most Obedient and very Humble Servant;

or,

Believe me,
Yours sincerely, or, Yours affectionately.

A Viscount or Viscountess,—

I have the honour to be, my Lady,
Your Ladyship's
Most Obedient and very Humble Servant;

or,

Always yours sincerely.

A Baron or Baroness,—

I have the honour to be, my Lord,
Your Lordship's
Most Obedient and very Humble Servant;

or,

Believe me, yours truly.

Younger Sons of Earls, and *all* the Sons of Viscounts and Barons,—

I have the honour to be,
Honoured Sir,
Your most Obedient and Humble Servant;

or,

Ever yours sincerely.

A Baronet and his Wife,—

I have the honour to be, Sir,
Your most Humble and Obedient,
or, Your Ladyship's most Obedient and very Humble;

or,

Yours sincerely.

Knight and his Wife,—

The same.

Younger Sons and Daughters of Dukes and Marquises,—

I have the honour to be,
Your Ladyship's
Most Obedient Servant.

To an Esquire and his Wife (if not the daughter of a Peer),—

I have the honour to be, Sir, or Madam,
Your Obedient Servant;

or,

Your affectionate.

If several sons in one family are married, the wives are distinguished by the *Christian* names of their husbands, as 'Mrs Leopold Paget,' 'Mrs Henry Gray.'

Privy Councillors have the title of 'Right Honourable,' which is prefixed to their names thus (the Esq. is omitted after their names),—

To the Right Hon. William Ewart Gladstone, M.P.

To begin a letter,—

Sir,—

signed,

I have the honour to be, Sir,
Your most Obedient very Humble Servant.

Official Members of the State,—

To the Secretary of State for War,
Sir, My Lord, Right Honourable Sir, as the case requires.
I have the honour to be,
Sir, or, My Lord,
Your Obedient Servant.

Ambassadors and Governors under Her Majesty,—

To His Excellency Baron ———
Ambassador Extraordinary and Plenipotentiary
from H.I.M. (His Imperial Majesty)
The Emperor of Russia;

or,

To His Excellency,
The Right Honourable C. V.
H.B.M. Ambassador Extraordinary and Plenipotentiary
to the Sublime Ottoman Porte.

All Ambassadors have the title of *Excellency* prefixed to their other titles, and their accredited rank is *added*,—

Sir, or, May it please your Excellency,
I have the honour to be, Sir,
Your Excellency's most Humble Obedient Servant.

In the same manner the Wives of Ambassadors or Lord Lieutenants have 'Excellency' added to their other titles.

All Envoys and Charge d'Affaires, by courtesy *only*, are usually called 'Excellencies,' but Consuls have only their accredited rank added to

their names, or to their titles, when they possess any.

The Lord Lieutenant of Ireland,—

To His Excellency Earl Spencer,
Lord-Lieutenant of Ireland;

or,

Lieutenant-General, and General Governor of
that part of the United Kingdom called Ireland.
My Lord, or, May it please your Excellency,
I have the honour to be,
Your Excellency's
Obedient Servant.

The Archbishop of Canterbury, Primate of all England,—

To His Grace the Archbishop of Canterbury;

or,

To the Most Reverend Father in God, the Lord
Archbishop of Canterbury.

He writes himself,—

By Divine Providence, Archbishop of Canterbury.
My Lord, or, May it please your Grace, or, Your Grace.
I remain, your Grace's
Most Obedient Servant.

The Archbishop of York,—

To His Grace the Archbishop of York.

He writes himself,—

By Divine permission, Archbishop of York.
Your Grace.
I remain, your Grace's
Most Obedient Servant.

A Bishop,—

To the Right Reverend the Bishop of Oxford

or,

The Right Reverend Father in God, Lord Bishop of Oxford.

Bishops write themselves,—

By Divine Permission, Bishop of Exeter.

My Lord, May it please your Lordship, or, Right Reverend Sir.

I remain, my Lord, or, Right Reverend Sir,
Your most Obedient Humble Servant.

Deans,—

To the Very Reverend H. Grey, D.D., Dean of St Paul's;

or,

To the Reverend the Dean of St Paul's.

Reverend Sir, or, Mr Dean.

I have the honour to be, Mr Dean,
or, Reverend Sir,
Your most Obedient Servant.

Doctor of Divinity,—

To the Reverend Dr Jones;

or,

To the Reverend W. Jones, D.D.

Reverend Sir.

I have the honour to be, Reverend Sir,
Your most Obedient Servant,

Archdeacons,—

To the Venerable Archdeacon Browne.
Reverend Sir.
I have the honour to remain,
Reverend Sir,
Your most Obedient Servant.

The rest of the Clergy,—

To the Reverend H. Gwynne,
Eastwell Rectory,
Ashford,
Kent.
Reverend Sir.
I have the honour to be,
Reverend Sir,
Your most Obedient Servant.

No matter how high the dignity of the husband may be, as far as clerical position is concerned, unless he has a title of his own, *independently* of his position in the Church, his wife, unless possessing a title in her *own* right, would be simply addressed as 'Mrs,' as neither title nor rank is conferred on the wife of a dignitary of the Church.

When Baronets and Knights have *clerical* titles as *well* as their other titles, they are always placed *first*, thus,—

To the Reverend Sir H. Smith, Bart., M.A.
To the Honourable and Reverend B. B. Noel, M.A.
To the Right Honourable and Reverend Lord A. H., M.A.
To the Right Honourable and Right Reverend the Lord Bishop of Bath and Wells.
To the Right Honourable and Reverend the Lord Bishop of N.

Municipal Officers,—

To the Right Honourable the Lord Mayor (or the Lady Mayoress) of London, York, Dublin.

My Lord, or, May it please your Lordship,

I have the honour to be, my Lord,
Your Lordship's
Most Obedient Humble Servant.

The Lord Provost of Edinburgh (during office),—

To the Right Honourable Sir John L., Lord Provost of Edinburgh;

or,

The Lord Provost (or Lady Provost) of Edinburgh.

My Lord, or, May it please your Ladyship,

I have the honour to be, my Lord,
Your Lordship's
Most Obedient Humble Servant.

The Lord Provost of every other town in Scotland is styled '*Honourable*' only.

The Mayors of all Corporations ('Doncaster, Oxford,' etc., etc.), with the exception of the three already mentioned, and the Sheriffs, Aldermen, and Recorder of London, are styled 'Right Worshipful,' and the Aldermen and Recorders of other Corporations, as well as the Justices of the Peace, are styled 'Worshipful.'

Military Officers,—

All officers in the army above the rank of Lieutenant, have their *military* rank prefixed to their name and title.

A General,—

General Lord A. D.;

or,

Lt.-General Sir Herbert Thompson.

Sir,

I remain, Sir,

Your Obedient Servant.

The same to Colonels, and Majors and Captains. *Subalterns* are addressed as *Esq.*, with the name of their regiment, if on service. Thus:—

S. Stewart, Esq.,
Seaforth Highlanders,

and the signature is the same.

Naval Officers,—

In the case of *Admirals*, added to their own name and flag, they have the rank of their flag, as follows:—

To the Honourable Sir Frederic Charles Daly,
Admiral of the White.

When they do not possess a title, they are simply styled '*Sir*,'

Sir.

I remain, Sir,

Your Obedient Servant.

Commodores are addressed in exactly the same way.

Captains either as

Captain Charles Vincent, R.N.;

or, when on service,

To John Black, Esq.,
Commander of
H.M.S. ———

Lieutenants are addressed in the same fashion.

The PARLIAMENT.

House of Lords,—

To The Right Honourable the Lords Spiritual and
Temporal, in Parliament assembled,

My Lords, or, 'May it please your Lordships.
Your Lordships'
Very Humble and Obedient Servant.

House of Commons,—

To the Honourable the Commons of the United
Kingdom of Great Britain and Ireland,

May it please your Honourable House.

The Speaker,—

To the Right Honourable
H. B.,
Speaker of the House of Commons.

Sir, or, Mr Speaker.
I am, Sir,
Your Humble and Obedient Servant.

A Member of the House of Commons (not ennobled)—

To Henry Chaplin, Esq., M.P

Sir.

I am, Sir,
Your Obedient Servant.

Applications to the Queen in Council are by *Petition*, as follows:—

To The Queen's Most Excellent Majesty in Council.

The humble Petition of C. H., etc., sheweth,
That your Petitioner, etc.

Wherefore your Petitioner humbly prays that your Majesty will be graciously pleased to, etc.,
And your Petitioner, as in duty bound, will ever pray.

Judges, etc.

Lord Chancellor,—

To the Right Honourable
The Lord High Chancellor.
My Lord.
Your Lordship's,
Obedient Servant.

Chief Justice,—

To the Right Honourable
The Lord Chief Justice of England.
My Lord.
Your Lordship's
Obedient Servant.

The Master of the Rolls,—

To the Right Honourable
The Master of the Rolls.
My Lord.
Your Lordship's
Obedient Servant.

Lords Justices of Appeal,—

The Right Honourable
The Lord Justice N.
My Lord.
Your Lordship's
Obedient Servant.

Judges of the High Court.

The Puisne Judges are Knights, but the title of Judge being superior, they should be addressed as follows:—

To the Right Honourable
Mr Justice W.
My Lord.
Your Lordship's
Obedient Servant.

County Court Judges,—

His Honour Judge M.
Sir,
Your Obedient Servant.

Now let us see how to address people colloquially or personally.

Her Majesty the Queen is addressed as 'Ma'am,' or 'Your Majesty,' according to the form of the question desired to be addressed to her.

The *ladies* and *gentlemen* of the household address her as 'Ma'am,' so do the aristocracy, and all of the denomination of 'gentry,' such as members of the clergy, bar, army and navy, medical and other professions, leading city bankers and merchants, merchant princes, and the most exalted members of art, and the aristocracy of wealth.

The Queen would be addressed as 'Your

Majesty' by all other classes, whether 'middle class,' 'lower professional classes,' etc., etc.

The Prince of Wales is addressed as 'Sir' by the nobility and gentry, or as 'Your Royal Highness.' By *all* other classes, as 'Your Royal Highness.'

All other Royal Dukes and Princes of the blood Royal, the Dukes of Edinburgh, Connaught, Cambridge, Prince Edward and Prince George of Wales, are addressed as 'Sir' by the nobility; as 'Your Royal Highness' by everyone else.

The Princess of Wales, Her Royal and Imperial Highness the Duchess of Edinburgh, the daughters of the Prince and Princess of Wales, are all addressed as 'Ma'am;' and as 'Your Royal Highness,' by all classes not coming under the category of gentry.

Foreign Princes are addressed as 'Prince,' not 'Sir,' by the nobility; as 'Your Serene Highness,' or 'Your Highness,' by all others.

Foreign Princesses the same. When addressed by the nobility, 'Princess,' is the correct term; and as 'Your Serene Highness' by all other classes. Never as 'Ma'am,' as our Royal family are addressed.

When speaking to foreigners of high rank and social position, the correct way is to address them by their individual titles, without the prefix of their surnames to their titles.

In the case of a Princess or Prince, they would be colloquially addressed as 'Princess,' or 'Prince,' without any allusion to their principality or surnames.

A Prince would therefore be called 'Prince,' when spoken to by a member of the nobility,

as 'Your Serene Highness,' by all other grades of persons.

Unmarried daughters of Princes have Princess prefixed to their Christian names, and are addressed as 'Princess' by the aristocracy, 'Your Imperial,' or 'Your Serene Highness,' according to their titles and birth, by everyone else.

In the case of the younger sons, not the reigning prince, like the unmarried daughters, each one is distinguished by his Christian name *after* his title, instead of simply speaking to him as 'Prince,' thus—'Prince Henry,' 'Prince William,' etc., etc.

English Dukes are addressed as 'Duke' by the upper classes colloquially; 'Your Grace,' by everyone else.

The nobility would, on no account, speak to a Duke as 'Your Grace.'

The same exactly applies to a Duchess.

She is 'Duchess' to her equals; 'Your Grace' to all other classes.

Foreign Dukes are addressed as 'Monsieur le Duc,' the prefix 'Monsieur' being a mark of ceremonious conversation.

A Foreign Duchess, 'Madame la Duchesse.'

English Marquises are addressed as 'Lord C.,' and a Marchioness as 'Lady C.' by the nobility; 'My Lord,' or 'Your Lordship,' 'My Lady,' or 'Your Ladyship,' by everyone else.

No one conversant with etiquette would speak to them as 'Marquis,' or 'Marchioness.'

The contrary is the case with foreigners, who are often spoken of as 'Marquis,' 'Marquise,' also as 'Monsieur le Marquis,' 'Madame la Marquise.'

Earls and Countesses in England are colloquially addressed as 'Lord W.,' 'Lady N.,' by their equals; 'My Lord,' 'Your Lordship,' 'My Lady,' 'Your Ladyship,' by the rest of the world.

Foreign Counts and Countesses, as 'Comte,' or 'Comtesse,' except when the titles are French or Italian, when the 'de,' or 'de la,' can never be overlooked. Thus 'the Comtesse de M.' would be designated as 'Madame de M.,' by those who were on intimate terms with her; as 'Madame la Comtesse,' when formally spoken to.

Where there is no prefix of 'de,' the title and surname are used together, thus,—'Count D.,' 'Baron L.,' in preference to 'Monsieur le Comte,' or 'Monsieur le Baron.'

'De' especially belongs to the French aristocracy. Foreign ladies of rank, if Germans or Russians, are not addressed by their titles *only*, but by both surname and title. 'Von' would not be used: it is seldom used colloquially. For instance,—'Count Von P.' would in conversation be spoken to as 'Count P.,' or 'Count,' not as 'Monsieur le Comte.'

When a French surname consists of two or three syllables, the title and prefix of 'Madame la' is substituted for the full surname, as the 'de' and 'de la,' would be too stilted and weighty in conversation.

So it would be 'Madame la Princesse,' ceremoniously, 'Princesse,' intimately.

English Viscounts are addressed as 'Lord T.,' Viscountesses as 'Lady V.,' by the nobility; 'My Lord,' 'Your Ladyship,' 'My Lady,' 'Your Ladyship,' by the lower classes.

Vicomtes as 'Vicomte,' or 'Monsieur le

Vicomte,' or 'Vicomtesse,' or 'Madame la Vicomtesse.'

English Barons as 'Lord H.,' or 'Lady E.,' by the nobility and gentry; 'My Lord,' 'Your Lordship,' 'My Lady,' 'Your Ladyship,' by all other 'sorts and conditions of men.'

Foreign Barons as 'Baron,' or 'Monsieur le Baron,' 'Baronne,' or 'Madame la Baronne.'

Unmarried English girls, or ladies of middle age, are addressed as 'Miss,' *always* adding their surname. No one but possibly a foreigner would ever speak to her only as 'Miss;' they might, as abroad the surname is *not* added.

On the Continent it is correct etiquette to speak to a young lady, no matter what the rank of her father may be, unless he were a prince, as 'Mademoiselle' only, no addition of her surname being necessary; but it would be quite wrong to do so with regard to English young ladies.

Persons possessing titles are never on any account addressed as 'My Lord,' or 'My Lady,' 'Your Lordship,' or 'Your Ladyship,' by the nobility and gentry, except in strictly business or official intercourse, when such a way of speaking would be quite right, or in a way of joking with the lady or gentleman addressed, but to address them in that way for any other reason, would be to exhibit absolute ignorance of the rules of etiquette, and a complete want of the knowledge of the polite usages of society.

It is often done by Peers when speaking of their wives to intimate friends, they speak of them as 'My Lady,' and in their turn wives and children speak of their husbands or fathers as 'My Lord.' But this is a question of familiarity,

and a family party, that etiquette does not apply to.

Husbands and wives would not speak of each other to relations, friends, and acquaintances as 'Her Ladyship,' 'His Lordship.' They would only use these words if giving an order to anyone; then they would say, 'His Lordship would like the carriage at three o'clock,' or 'Her Ladyship dines out to-night;' they would not say, 'My Lord wants the carriage,' or 'My Lady drives out.'

Foreigners are addressed in conversation as 'Prince,' 'Marquis,' 'Comte,' 'Vicomte,' 'Baron,' without the prefix of 'Monsieur,' with the euphonious 'le,' by Englishmen who are *very* intimate with them, from a friendship of many years, or some circumstance which had caused them to see each other very often, but only the greatest possible intimacy and friendship, and a very strong, decided mutual liking, would merit their using such a familiarity.

Peers sign the name of their title only, thus, —'Winchilsea and Nottingham,' no Christian name before it.

Peers are invariably addressed by their wives by the name of their title, thus,—'Waterford.' A peeress would not address her husband as 'Lord Waterford.' Some call them by their Christian names, but most peeresses choose the way I have mentioned, in preference to the Christian names.

Where people do not possess titles, the prefix of Mr or Mrs would always be used when addressing a lady or gentleman colloquially.

Thus a lady would speak of her husband as 'Mr Robinson,' or 'Mr Thompson,' and she would address him by his Christian name,—

'Henry,' 'Charley,' or whatever it might be.

She would not address her husband by the initial letter of his surname, 'Mr R.' or 'Mr T.,' nor would she call him 'R.' or 'T.,' or 'Robinson' or 'Thompson'; it would be the height of vulgarity to do so.

In equally bad taste, and a sign of being very ill-bred, would it be for a gentleman to speak of his wife as 'Mrs G.' or 'Mrs B.'; he would address his wife by her Christian name,—'Mary' or 'Constance,' or whatever it might be; and he would speak of her to his friends as 'Mrs Gray,' or 'Mrs Beauchamp.'

When the initial letters of a lady or gentleman's Christian names are used, it does not come within the prescribed and received laws and rules of etiquette, as it is only done in fun, or by way of a pleasant familiarity, in which none but very intimate friends ever would think of indulging.

It is a kind of 'pretending to be vulgar and shock society,' and is never done except for a joke; the degree of intimacy, friendship, and familiarity must be very great to warrant such a liberty on the part of either a lady or gentleman.

'Pet' names equally are only used by relations when conversing together, or by very intimate friends of long standing and tested friendship. In the same way, 'abbreviations' of names, whether Christian, surname, or title, are only permitted to special friends, and on no account would be generally used, nor would they ever be used *except* between persons of the same social position.

The younger sons of Dukes and Marquises are addressed as 'Lord James,' 'Lord Claud,' 'Lord Terence.'

The prefix of 'Lord' is their right before their Christian name and surname; and whether well acquainted with them or not, they are always addressed as 'Lord James,' or whatever their Christian name may be—never as 'Lord James C.,' or 'Lord Claud Hamilton.' The surname is *only* added when addressing a duke or marquis's younger son by *letter, never in conversation.*

The same with their wives, especially when people were intimate with them; they would be 'Lady Edward,' or 'Lady Henry.' They would not be addressed when speaking to them as 'Lady Edward Somerset,' or 'Lady Henry B.'

The same for the daughters of Dukes, Marquises, and Earls.

The prefix of 'Lady' belongs to them, whether unmarried, or married to anyone their inferior in rank.

Say, for instance, 'Lady Caroline Gordon Lennox,' she would be addressed as 'Lady Caroline,' without the addition of her family name.

On no account would she or any other lady be called by their *surname* only, omitting their Christian name altogether, such as 'Lady Gordon Lennox,' 'Lady Russell,' instead of 'Lady Ella Russell,' etc., etc.

The title of 'Honourable,' though borne by courtesy by the younger sons of Earls, Viscounts, and Barons; by the elder sons of Viscounts and Barons, and by courtesy by the daughters of

Viscounts and Barons, is *never*, on any occasion, or for any consideration, used *colloquially*.

'The Honourable Mrs Howard,' 'The Honourable C. G.,' 'The Honourable Mrs B.,' or 'The Honourable Jane L.,' would be simply addressed as 'Mrs G.,' 'Mrs B.,' 'Miss L.'

These are the differences between writing and speaking.

The Lord Mayor is colloquially addressed as 'Lord Mayor,' unless during his period of office he is created a baronet, or receives the honour of knighthood, in which case he would be addressed as 'Sir George,' or 'Sir William.'

The Lady Mayoress is addressed as 'Lady Mayoress,' except under the circumstances just detailed, when she would be called 'Lady Smith,' or 'Lady White,' or whatever her husband's surname might be.

The same with Baronets' and Knights' wives.

They would be 'Lady G.' or 'Lady S.,' according to their husband's surnames.

Sir Charles Black's wife would be addressed as 'Lady Black,' not as 'Lady Charles Black,' as to address her in that way would be to give her the rank of the wife of a Duke or Marquis's younger son, instead of that of a Baronet's wife, which would be her proper rank.

In the same way a Knight's wife would be 'Lady B.' or 'Lady W.' only, not 'Lady John B.' or 'Lady Grace W.'

Baronets would be addressed by their Christian name only; the same with Knights, as 'Sir Gordon,' or 'Sir Frederick;' not 'Sir Gordon H.,' or 'Sir Frederick L.'

The only people who would ever address

them in the latter way, would be people ignorant of how to address people properly.

Archbishops or Bishops would be formally addressed in conversation as 'Archbishop' by people very intimate with him; as 'Your Grace' by those on formal, ceremonious terms. A Bishop as 'Bishop' by his fellow Bishops and personal friends, or those on terms of great intimacy with him; and as 'My Lord' by those who know him but very slightly.

Their wives are simply called 'Mrs T.,' 'Mrs C.,' or 'Mrs M.,' as the spiritual rank of their husbands gives them no precedency whatever.

If the wife of an Archbishop or Bishop were a Duke's, Marquis's, or Earl's daughter, then she would be addressed as 'Lady Mary,' or 'Lady Emily,' *without* the surname of the husband.

A Dean is called 'Mr Dean,' by slight acquaintances, 'Dean' by intimate friends and brother Deans.

A Dean's wife is simply 'Mrs,' except she is a Duke's, Marquis's, or Earl's daughter, when she could be called 'Lady Teresa' or 'Lady Eleanor.'

Generals, Colonels, Majors, Captains are addressed as 'General,' 'Colonel,' 'Major,' 'Captain;' not as 'General B.,' 'Colonel F.,' 'Major R.,' 'Captain D.'

Their wives are 'Mrs B.,' 'Mrs F.,' 'Mrs R.,' 'Mrs D.;' never 'Mrs General B.,' 'Mrs Colonel F.,' 'Mrs Major R.,' 'Mrs Captain D.'

To address them by letter or colloquially in this way would be the most terrible solecism, never for a moment to be thought of by anyone with a knowledge of etiquette.

The wives of Baronets and Knights address

their husbands by their Christian names, 'Sir Mark,' or 'Sir Bertie.'

An Admiral would be addressed as 'Admiral,' not as 'Admiral H. G.'

His wife would be 'Mrs G.' only, unless she was entitled to the title of 'Lady' in her own right.

CHAPTER XVI.

COURT ETIQUETTE.

A courtier, to all men's thinking, is a man, and to most men the finest: all things else are defined by the understanding, but this by the senses; but his surest marke is, that hee is to bee found onely about princes. He knows no man that is not generally knowne.—*Sir Thomas Overbury.*

'When is courtesy
In better practice, than when 'tis employ'd
In entertaining strangers?'—*Middleton.*

DRAWING-ROOMS, levées, courts, state balls, and concerts are the official occasions on which persons entitled to the privilege of attending them have the honour of being admitted to the presence of Her Majesty the Queen, and the members of the Royal Family.

Formerly, drawing-rooms and levées were always held by Her Majesty (or whichever member of the Royal Family was selected by the Queen to represent her) at St James's Palace; but now drawing-rooms always take place, on account of the extended space that is

needed, owing to the number of presentations being so much increased, at Buckingham Palace.

Four levées and four drawing-rooms are the usual number.

The first drawing-room usually takes place in February; the second and third in March; and the fourth in May, and the proper notice is always given by the Lord Chamberlain, through the correct medium of the official *Gazette*, from which it is copied into all other newspapers, previous to the drawing-room.

Drawing-rooms take place from one to three o'clock, according to the official announcements.

Long before the appointed hour, the approaches to Buckingham Palace are thronged with eager and curious spectators, each anxious to see the rank, beauty, and fashion exhibited by the young, middle-aged, and elderly ladies, who assemble to pay their most loyal respects to Her Majesty and the Royal Family.

Magnificent dresses and jewels, lovely faces, splendid carriages, thoroughbred horses, state liveries, all combine to make a drawing-room on a bright day as pretty a sight as anyone can desire, and over all the murmur and noise, rings out the strains of whichever of the bands of the Household Cavalry is on duty on that special day.

Her Majesty stands the whole time when holding a drawing-room, which is an extremely tiring process when the presentations are numerous, and the drawing-room largely attended.

The Princess of Wales and all other members of the Royal Family also stand.

Her Majesty generally remains from one to two hours in the Throne Room, where all the

ladies are presented at the drawing-room ; after that time, owing to the great fatigue of standing so long, Her Majesty retires, and the Princess of Wales (or whichever Princess of the Royal Family is deputed by Her Majesty to represent her) takes her place.

The drawing-rooms held at Dublin Castle are held at nine o'clock in the evening, instead of at two or three in the afternoon ; with this exception, the rules observed are the same as those in force at Buckingham Palace.

Presentations to Her Majesty at Buckingham Palace would not give a lady the right to attend a drawing-room at the Viceregal Court ; she must be presented at the Viceregal Court *also ;* and presentations made at Dublin Castle would not permit of a lady being present at Her Majesty's drawing-room at Buckingham Palace, without being presented there also.

Once a lady has been presented to Her Majesty, the Princess of Wales, or any member of the Royal Family holding a drawing-room on Her Majesty's behalf, the lady so presented possesses the privilege of attending drawing-rooms all her life without a fresh presentation, unless any change occurred in her social position.

A young lady would be presented on 'coming out' ; if she married she would have to be presented *after* her marriage by her new name. She could not go to a drawing-room, until she had been again presented.

In the same way, if a widow married again, she must again be presented, or on the accession of her husband to a title, a new presentation would be absolutely necessary.

Before the death of the ever-lamented Prince

Consort, a birthday drawing-room, at which no presentations were made, and mourning was not permitted to be worn, was always held on the day appointed for the celebration of Her Majesty's birthday.

Ladies, other than the wives of cabinet ministers, ambassadors, or ministers at the Court of St James, do not attend more than *one* drawing-room each season; there is no necessity for their being present at more, and it would be commented upon if a lady attended two.

Some ladies only go to a drawing-room every other year. A longer time than this should not (except for some special reason) be allowed to elapse, without paying Her Majesty this respect.

Presentations are only made by married ladies who have therefore themselves been presented; no unmarried lady could make a presentation, even when she had been to a drawing-room herself.

The greatest care would, of course, be observed by the lady making the presentation, that the lady she proposed to present should be in every way eligible to be received by Her Majesty.

Ladies in a high social position would know at once whom they could present, and equally when it would be necessary for them to exercise a wise discretion, and not put themselves in the position of having presented a lady, whose presentation was *cancelled* by Her Majesty.

Ladies not occupying a very foremost place in society, would be especially particular not to make such a grievous mistake relative to those they presented.

Therefore, when a lady desires to attend a drawing-room, she must find a relative or friend willing to perform this office for her.

The lady making the presentation writes a note to the Lord Chamberlain, acquainting him with her intention of being present at the drawing-room, and further stating that she purposes presenting 'Lady B.' or 'Miss C.,' mentioning the name of the lady in full.

The shortest date possible on which this can be done is two days before the drawing-room, but all such intimations are generally made when the announcement of the drawing-room is made in the *Gazette;* and in the event of a lady being prevented after all attending the drawing-room, a notice would be put in the newspapers as follows:—'Lady G. was unavoidably prevented from attending Her Majesty's drawing-room,' or, 'In consequence of the death of a near relation, Lady M. was unable to be present at Her Majesty's drawing-room.'

The name of the lady to be presented has to be submitted to Her Majesty.

Therefore the lady who is to be presented, applies at the Lord Chamberlain's office in Stable Yard, St James', for two cards, and she would fill in the vacant spaces with her name and address, and mention whose wife or daughter she was, and by whom the presentation was to be made.

The lady making the presentation signs one of the cards.

Thus,—

'The Duchess of W.,' on accession to the title, by 'The Marchioness of C.;' or 'Lady Smith,' on her marriage, by 'The Honourable Mrs

Browne,' or 'Miss Grey,' by her mother, 'Mrs Edward Grey;' or 'Miss Teresa Langley,' by her sister, 'The Countess of L.'

These cards must be left at the Lord Chamberlain's office by the lady who is to be presented, certainly within four days of the drawing-room, so that a full list of all the ladies who wish to be presented, should be duly submitted for the Queen's approval, or the contrary.

Ladies to be presented must have their names submitted to the Queen; they cannot possibly attend a drawing-room without this rule being complied with.

The lady who makes the presentation *must* be present at the drawing-room at which the presentation is to take place: this is compulsory; but it is not necessary for her to accompany the lady or ladies presented by her; all that is necessary is, that she should without fail be present, although the lady making the presentation may have the entrée, and therefore pass before Her Majesty at the commencement of the drawing-room, and the lady or ladies presented by her may only do so an hour afterwards.

The name having been approved by Her Majesty, two presentation cards (bearing exactly the same inscription as those left at the Lord Chamberlain's office) must be applied for, and obtained at the Lord Chamberlain's office, the day previous to that on which the drawing-room is to be held; they must bear the name of the lady who makes the presentation, and the full name of the lady to be presented.

These two cards are taken by the lady to Buckingham Palace on the day of the drawing-room.

One is given by her to the page in the ante-room, No. 2, the other to the Lord-in-waiting, who stands at the entrance of the Throne Room, and who passes it on to the Lord Chamberlain, who announces the names to Her Majesty, or whichever member of the Royal Family is deputed by Her Majesty to hold the drawing-room for her.

Once a lady has been presented, it is unnecessary for her to state beforehand to the Lord Chamberlain her intention of attending a drawing-room.

She simply obtains two large cards, on which she writes her name *very clearly*, and she gives one to the page in the ante-room, and the other *to the usher* in the Presence Chamber, where the Queen holds her drawing-room.

These cards are obtainable at Buckingham Palace; but the more usual way is for ladies to obtain their cards previous to presenting themselves at the palace. This saves time, and is altogether more in accordance with the required etiquette on such an occasion.

Ladies possessing the entrée—that is to say, the wives of officials in office and ex-officials—have the privilege of passing before Her Majesty before the ladies of the general circle, but no order of precedence is observed for them; they pass before the Queen in the order in which they arrive, no matter how exalted their rank may be

At a drawing-room, as far as the general circle is concerned, no order of precedence is observed as to which ladies enter the Presence Chamber first, whether it is Mrs Jones or the Duchess of B., it is all the same.

The order of ladies passing before Her

Majesty entirely depends upon the earliness or lateness of their arrival.

Rank and social position have nothing whatever to do in the matter,—one of the few occasions in which they do not count and are of no importance.

This rule of absence of precedence is equally applicable to ladies making presentations or those who are presented.

At a drawing-room, *only* ladies are expected to attend; but the gentlemen of their family are permitted to accompany them, though drawing-rooms are really the proper occasions for ladies to pay their respects to The Sovereign and have the honour of presentation to her.

On the occasions of gentlemen escorting their relations to a drawing-room, they would, if they had already attended a levée, which is the correct ceremony for them to appear at, being specially set apart for their reception, as a drawing-room is for ladies (no lady can appear at a levée), pass Her Majesty in *their* turn, if they desired; but such a course is *unusual.*

They generally wait for the ladies they are escorting until they have passed before The Queen and made their exit from her presence.

When a lady is presented on her marriage, or on her accession to a title, she can present one or more ladies at the same drawing-room at which she herself is presented, and she or they would be expected to enter the Throne Room *after* her: it would not be etiquette for the lady or ladies to *precede* her, as the lady making the presentation must herself have been presented before she is eligible to make a presentation or presentations.

Presentations at Court are usually made by a near relation of the lady to be presented, or by a very great and intimate friend who has already had the honour of being presented to Her Majesty or a member of the Royal Family, and who *must* attend the same drawing-room as the lady she presents.

Mere acquaintances would not be asked by a lady to present her at Court.

The responsibility of a presentation weighs upon the person who makes it, both as to the position and high character of the lady to be presented. Therefore, when not made by a relation, a great friend, or officially, it would be a great kindness, on the part of the person for whom this favour was asked, to make the presentation, and no lady would care to put herself, if she could possibly prevent it, under such an onus of obligation to a mere acquaintance, even if the said acquaintance were willing to make this concession, which, in most cases, would be extremely improbable; as people are not too eager to do these kindnesses for each other.

Therefore, if a near relation or great friend were at the time unavailable, and the presentation were not an official one (official presentations having but little responsibility for the person making them, as then the 'office,' not the person making the presentation, takes the responsibility), a lady would be wise to defer her presentation until the necessary relation or friend could present her, by which course she would be free from obligations to an acquaintance or anyone, which is always a desirable position to be in.

Official presentations are made by the wives of different foreign ambassadors, by the wives of

cabinet ministers, and the wives of other official persons of the various State departments, civil, clerical, naval, or military.

Mothers-in-law usually present their daughters-in-law, or, failing them, the next nearest relation of the bridegroom's.

Married sisters present unmarried sisters, mothers their daughters. Where there is no mother and a girl is an only daughter, then the presentation would be made by an aunt or cousin or a very great friend.

A lady must be presented *each* time there is any change in her name. Thus, for instance, 'Lady C. A.' is presented on 'coming out,'—that is to say, when she has attained the proper age for her introduction into society.

'Lady C. A.' marries 'The Earl of M.,' son of 'The Marquis of N.,' and grandson of 'The Duke of R.,' therefore she is first presented as 'The Countess of M.,' or 'Lady C. M.,' if she is a Duke or Marquis's daughter, then as 'The Marchioness of N.,' and finally as 'Duchess of R.,' on her husband's accession to the title.

The same, if a lady became a widow, and then married again, she must be presented by her new name; and equally so if three times she was left a widow, and three times she married again, a presentation at Court would be 'de rigueur' *each* time.

A lady has no position, indeed virtually does not exist at Court, until she has been presented; and she cannot be invited to a Court, State ball, or concert *until* she has been presented.

In the same way, 'The Honble. Eleanor I.,' daughter of a Viscount, and granddaughter of an Earl, would be presented again as 'Lady Eleanor

I.,' on her grandfather's death, and her father's accession to the earldom.

Now-a-days everyone with the slightest possible grounds for doing so attends drawing-rooms and levées, consequently the 'general circle' and the number of presentations at both is very materially increased.

Everyone now tries to be presented at Court, at either drawing-room or levée, knowing as they do perfectly well that the honour and privilege of attending a drawing-room or levée at once places the person who has had that honour in the magic circle of society and fashionable life; opens to them doors that would otherwise be for ever closed to them. However much they might desire to cross the threshold, such a presentation, which formerly was only taken advantage of by ladies and gentlemen of the highest possible birth and standing, whose rank and position made such attendance a right to them, is now given to many, thus giving them a social status otherwise absolutely unattainable, quite beyond their reach.

Those who by right of birth are entitled to attend drawing-rooms are the members of the nobility, county families, military and naval professions, the bar, medical, clerical, and other professions, the families of bankers, merchants, merchant princes, members of the Stock Exchange, and all those in official capacities, and those engaged in commerce on a very extensive scale, but not the families of those in 'retail trade' 'pur et simple.' No matter how wealthy they may be, any person engaged in 'retail trade,' when such became known, if he had been presented, would have his presentation *cancelled*

immediately on the Lord Chamberlain becoming aware of the fact.

The sons and daughters and wives of wealthy gentlemen, manufacturers engaged in commerce, may attend drawing-rooms and levées, provided that their income, associations, and education warrant their doing so.

There is a fixed rule for the social status of those who can be received at Court; and the line is drawn at persons *actually* engaged in retail trade.

Income, in a great measure, also regulates who may or may not attend drawing-rooms or levées. Thus the wife or daughter of a clergyman, or officer in a line regiment, or in the navy, with small means, and an obscure position, would not be justified in attending a drawing-room or levée, though the clergyman or officer might, if he wished it, attend a levée, but not his wife or daughter a drawing-room.

It is true that all those who are called gentry are really entitled to the honour of a presentation at Court (the word 'gentry' stretches to indefinite lengths); yet it is generally accepted that those members of the gentry who claim their privileges should be the possessors of princely wealth, birth, education, associations, or some other reason equally important.

At a drawing-room 'evening,' that is to say, 'full dress' is compulsory; it is absolutely imperative that it should be worn.

'Evening' or 'drawing-room dress' consists of a *low* bodice, short sleeves, trains to the dresses, from the waist or shoulders, either way being correct, and a matter of fashion and taste. The train must not be less than *three* yards in

length, round or square as the wearer wishes, a petticoat for skirt to match the body or train, lace lappets or a tulle veil, and Court plumes—the orthodox number being *three* white feathers for a married lady, *two* for an unmarried lady.

Long gloves, with or without buttons; *never*, under any circumstances, lace mittens.

As much lace and flowers as ladies can afford, also diamonds or other jewels.

Bodices, skirts, and trains may be made of any material, and trimmed in any way that ladies wish and that they can afford. Bodices and trains are usually made of the richest stuffs obtainable, such as gold and silver brocades, velvet, both plain and brocaded, silks, satins, poplins, plush, sicilienne, etc., the trains are trimmed with fur—sable or otter, flowers of all kinds, lace; embroidery, gold and silver passementerie; made over petticoats of crèpe de chine, gaze de soie, Indian muslin, embroidered and plain tulle, net, gauze, and other light fabrics.

Family jewels are always worn at drawing-rooms, such as tiaras, necklaces, bracelets, earrings, and brooches of diamonds and other precious stones.

Bouquets or 'posies' are always carried, of the same flowers as those on the dress, or of a direct contrast in colour and kind.

It is compulsory for all ladies, married or unmarried, on their presentation, or at subsequent drawing-rooms, to wear *plumes*.

Formerly, '*coloured feathers*' were often worn by ladies at drawing-rooms, but the wearing of *white* plumes is now strictly enforced by Royal command, according to the original regulations.

Lace lappets are most generally worn by mar-

ried ladies, *tulle* veils by unmarried ladies; but there is no positive command either way, so that either are worn, as individual taste dictates.

It is also imperative that every lady present at a drawing-room should wear a *low* bodice and *short* sleeves; no lady can be exempt from doing so, unless by very special permission from The Queen, and a special application under very exceptional circumstances, at the Lord Chamberlain's office, for a modification of the dress.

This application must be accompanied by a doctor's certificate, stating that it would be injurious to the lady to wear a low bodice and short sleeves, and that therefore she regrets her inability to appear in the orthodox dress; then permission would be accorded to her to wear a square or heart-shaped bodice, and sleeves to the elbow.

All presentation dresses must be 'white;' that they should be so is compulsory in the case of an unmarried lady, and unless the age of a married lady at the time of her presentation would make white ridiculous, most married ladies are presented in white.

White dresses for both married ladies and débutantes may be trimmed with pale coloured flowers, such as May, Chestnut Blossom, Blush Roses, that only have the least tinge of colour in them.

And *white* gloves must positively be worn with a *presentation* dress—not even *tan* colour is allowed.

On passing through the corridor or ante-room, the train of a lady's dress is let down—she has previously carried it folded over her arm—the

usher, or official in attendance, lets it down, and the lady walks through the ante-room with her train down, to the next room, where Her Majesty and the Royal Family are assembled, and where the drawing-room takes place.

Ladies who are not presented do not kiss The Queen's hand, as they do on their presentation, but they make a very low curtsey to Her Majesty as they pass her, then they pass on, curtseying to each member of the Royal Family present as they pass, in the order in which they stand.

Then they leave The Queen's presence, stepping backwards, making curtsey after curtsey, *always* facing the Royal Family (on *no account* must a lady ever 'turn her back' when in the Presence Chamber), until they make their exit from the Throne Room, when the page or usher picks up the train, and places it again on the lady's arm when she reaches the doorway.

Ladies on presentation kiss Her Majesty's hand,—that is to say, those who are not Peeresses or Peers' daughters do so.

Ladies other than those just mentioned take off their right-hand glove in the ante-room, so as to place their hand beneath that of The Queen, who extends her hand to the lady to be presented, who, on her part, kisses Her Majesty's hand, curtseying very low as she does so.

When the drawing-room is held by the Princess of Wales, or any other member of the Royal Family, or when Her Majesty has retired from fatigue from the Throne Room, the ladies only curtsey to the Princess of Wales; they do not, on presentation, kiss Her Royal Highness's hand.

In the case of Peeresses and Peers' daughters,

The Queen kisses them on the cheek, instead of their kissing Her Majesty's hand.

After the ceremony of presentation is concluded, ladies curtsey to all the members of the Royal Family, when they have passed Her Majesty, and observe the same ceremony exactly in leaving The Queen's presence as those ladies who are present, who have been previously presented.

A presentation made to the Princess of Wales at a drawing-room, is equivalent to a presentation made to The Queen, as on these occasions Her Majesty deputes the Princess of Wales to represent her.

The Prince and Princess of Wales often shake hands at a drawing-room with those ladies with whom they are personally acquainted, who curtsey low as their Royal Highnesses accord them this honour.

The Commander-in-Chief, His Royal Highness The Duke of Cambridge, holds levées, but only military men attend them; they are not intended for civilians, but are simply military receptions held by His Royal Highness, at which presentations to him are made, and they form an opportunity for officers to pay their respects to His Royal Highness, and are always largely attended.

Four levées are usually held every year by the Prince of Wales, on behalf of The Queen, at St James's Palace, and a presentation to His Royal Highness at a levée is equivalent to a presentation to Her Majesty.

The notice of a levée is duly announced in the *Gazette*, and then in the daily newspapers. The regulations are just the same as those for ladies at a drawing-room.

Gentlemen only attend *one* levée in a year, it is very *unusual* for them to go to a levée, and then to attend a drawing-room with their wife or daughter the same year.

Gentlemen may allow one year to elapse between the occasions of their attending a levée, if they allow a longer period than this to elapse, their names would be struck off the list of those persons who would be invited to concerts, State concerts and balls.

The same with ladies with regard to their frequent attendance at drawing-rooms.

A gentleman who has been previously presented, would not give notice at the Lord Chamberlain's office of his intention to be present at the levée, he would simply procure two large cards, write his name upon them very clearly, and take them with him to the Palace, which cards he would give to the page in the ante-room, and to the Lord-in-waiting (No. 3) in the Throne Room.

A gentleman would only give notice of his intention to be present at a levée when he makes a presentation; then it is compulsory for him to attend the same levée as the gentleman or gentlemen he presents, although they need not proceed to the Palace together; and the gentleman making the presentation would give notice at least four days previously, at the Lord Chamberlain's office, besides signing one of the cards.

A list of the gentlemen who desire to be presented is always submitted to Her Majesty for her approval.

A gentleman when about to be presented would apply for two cards at the Lord Cham-

berlain's office. These would be filled in with his full name and address, and his regiment, if he was in the army; and one would be signed by the gentleman who had undertaken to make the presentation.

These cards would be left at least four days previous to the levée, at the office.

On the presentation being approved by Her Majesty, two more large cards would be obtained, and filled in with the gentleman's name, and that of the gentleman presenting him, thus, —'The Earl of D.,' by his father, 'The Duke of B.,' or 'Mr Robert H.,' by his brother, 'Sir John H.'

These cards would be taken to the Palace on the levée day, and given to the proper officials—the page in the ante-room, and the Lord-in-waiting (No. 4) in the Throne Room.

No precedence is observed at levées.

As at drawing-rooms, those who arrive first pass before the Prince of Wales first.

Young unmarried men do not, as a rule, make presentations; and those of inferior position and standing are not ever expected to do so.

For an unmarried man to make a presentation, he must be of very high rank, and of the greatest social position, so as to have a right to take upon himself such an office.

When the Queen holds a levée, gentlemen on presentation kiss Her Majesty's hand.

Gentlemen on presentation, when the levée is held by the Prince of Wales, deputed by Her Majesty to represent her, do not kiss the Prince of Wales' hand; they simply bow to him.

Gentlemen who have been previously presented, when they go to a levée, bow to the

Prince of Wales, and to all other members of the Royal Family present.

The Prince of Wales shakes hands with those gentlemen with whom he is personally acquainted, who bow low when they are accorded this privilege.

Gentlemen are presented by their nearest relations, by great friends, by the chief gentlemen of offices to which they belong, whether civil, military, naval, or clerical, *never* by ordinary acquaintances.

It is more in accordance with etiquette that a gentleman should be presented by—say, the colonel of his regiment, than by his nearest relation. In point of fact, though it is allowable for a great friend to do so, the correct person to present an officer is his colonel.

Gentlemen are presented first on entering society, and then on accession to a title, appointments of all kinds, every step in their career, whether naval, clerical, civil, or military.

Thus lieutenants are presented on becoming captains (the words, 'on promotion,' being added at each presentation), a captain on becoming a colonel, and so on through every grade of rank until he attains the highest.

A lieutenant in the navy is presented 'on promotion' by one of 'the Lords of the Admiralty,' and the same rule applies to clerical and civil appointments at each new appointment and rise in the profession.

Gentlemen are also presented if they change their names or add new ones to those they already have, which is often the case when people succeed to properties, as then a change of surname is very frequently one of the speci-

fied conditions for receiving the money and estates.

They are also presented when—say, their father becomes a Duke or a Marquis; and from being only 'The Honourable B. H.' they become 'Lord B. H.' An Earl would be presented when his father became a Marquis or a Duke; a Marquis on his father's succeeding to the Dukedom.

Gentlemen also are always presented on their marriage.

Officers of the army and navy would be presented on 'return from foreign service.'

Foreigners are presented each by their own ambassador or minister.

Gloves are always worn by gentlemen when attending levées, whether they are to be presented or at subsequent levées; and, the same as ladies, they would remove their right-hand glove previous to entering the Throne Room, where the Prince of Wales holds the levée, as, if personally acquainted with His Royal Highness, he would probably shake hands with them.

When the Princess of Wales speaks to a lady or gentleman, the lady receiving this honour would curtsey low to Her Royal Highness, the gentleman would make a low bow. The same if spoken to by any other member of the Royal Family. The same when the Prince of Wales speaks to any lady or gentleman.

When the Prince or Princess of Wales shakes hands with any lady or gentleman, the lady would curtsey as the Prince or Princess shook hands with her, the gentleman would bow. The same if shaken hands with by any other member of the Royal Family.

No gentleman is permitted to keep his 'hat'

on in the presence of Royalty *except* Lord Kingsale, who has this privilege from the following curious fact:—

'Sir John Courcy, who, having distinguished himself *temp.* Henry II. in that monarch's wars in England and Gascony, was sent into Ireland in the year 1177, as an assistant to William Fitz-Adelm in the government of that kingdom. Sir John having prevailed upon some of the veteran soldiery to accompany him, invaded the province of Ulster with twenty-two knights, fifty esquires, and about three hundred foot-soldiers, and after many hard-fought battles, succeeded in attaching that quarter of the kingdom to the English monarchy, for which important service he was created, in 1181 (being the first Englishman dignified with an Irish title of honour), Earl of Ulster. His lordship continued in high favour during the remainder of the reign of his royal master, and performed prodigies of valour in Ireland; but upon the accession of King John, his splendour and rank having excited the envy of Hugh de Lacie, appointed governor of Ireland by that monarch, the Earl of Ulster was treacherously seized while performing penance, unarmed and barefooted, in the churchyard of Downpatrick, on Good Friday, *anno* 1203, and sent over to England, where the king condemned him to perpetual imprisonment in the Tower, and granted to Lacie all the earl's possessions in Ireland. After his lordship had been in confinement about a year, a dispute happening to arise between King John and Philip-Augustus of France concerning the Duchy of Normandy, the decision of which being referred to single combat, King John, more hasty than advised, appointed the day against which the King of France provided his champion; but the King of England, less fortunate, could find no one of his subjects willing to take up the gauntlet, until his captive in the Tower, the gallant Earl of Ulster, was prevailed upon to

accept the challenge. But when everything was prepared for the contest, and the champions had entered the lists in presence of the monarchs of England, France, and Spain, the opponent of the earl, seized with a sudden panic, put spurs to his horse and fled the arena; whereupon the victory was adjudged by acclamation to the champion of England. The French king being informed, however, of the earl's powerful strength, and wishing to witness some exhibition of it, his lordship, at the desire of King John, cleft a massive helmet in twain at a single blow. The king was so well satisfied with this signal performance that he not only restored the earl to his estates and effects, but desired him to ask anything within his gift and it should be granted. To which the earl replied that, having estates and titles enough, he desired that his successors might have the privilege (first obeisance being paid) to remain covered in the presence of his majesty and all future kings of England, which request was immediately conceded.'

And again:—

'Almericus, twenty-third lord, outlawed in 1691 for his adhesion to the fortunes of James II.; but the outlawry was very soon removed and his lordship took his seat in the Parliament of Ireland in 1692. This nobleman, in observance of the ancient privilege of his house, appeared in the presence of King William covered, and explained to that monarch, when his majesty expressed surprise at the circumstance, the reason, thus:—"Sire, my name is Courcy; I am Lord of Kingsale in your majesty's kingdom of Ireland, and the reason of my appearing covered in your majesty's presence is to assert the ancient privilege of my family granted to Sir John de Courcy, Earl of Ulster, and his heirs, by John, King of England." The king acknowledged the privilege, and giving the baron his hand to kiss, his lordship paid his obeisance and continued covered.'

With regard to the dress worn by gentlemen at levées, all officers wear the full-dress uniform of their respective rank,—that is to say, officers in the army and navy, militia and volunteers.

Lord lieutenants and deputy lieutenants the same.

Officers on half-pay, the regulation, not the full dress of their different regiments.

Clergymen and clerical dignitaries, the full dress or academic robes of their office.

Legal dignitaries wear their full robes,—that is to say, judges wear their robes, Queen's counsels their silk gowns.

Civilians, when attending levées, must always wear knee-breeches, silk stockings, and buckled shoes. Evening dress and knee-breeches are always worn by gentlemen when dining with The Queen at Windsor and elsewhere.

The same if they attend drawing-rooms.

The ordinary Court dress worn by all gentlemen not belonging to any profession, that is to say, 'civilians,' is as follows :—

Velvet and cloth are most generally used—the latter being more in fashion than velvet.

A coat of any dark cloth, except blue, made as a dress coat, single breasted, with a straight collar, and pocket flaps.

The collar and cuffs are generally embroidered.

White waistcoat and tie, sword and cocked hat. These are imperatively necessary.

Cloth trousers of the colour of the coat, with a narrow gold stripe down the side.

When the Court dress is of velvet, black is the most generally worn, as dark brown and claret are the usual colours in cloth.

Therefore a black velvet dress coat, orna-

mented with cut-steel buttons, not trousers, but knee-breeches and black silk stockings instead, with black shoes and steel or old paste buckles, and cocked hat and sword.

Blue must *never* be chosen, as it belongs exclusively to members of the Royal Household, Ministers, Diplomatists, etc.

If preferred, 'old Court dress' may be worn; and this style is often adopted by elderly gentlemen. It always looks well.

Old Court dress consists of a dress coat of cloth, say of dark brown, ornamented in front by exquisitely cut steel buttons, jabot and ruffles of rare old lace, white stock, pocket-flaps and cuffs, magnificently embroidered satin or silk waistcoat, knee-breeches, silk stockings, shoes with old steel or paste buckles, and a bag-wig at the back of the head.

This kind of attire is a great relief to the eye among a mass of uniforms and official dresses.

If the Court is in mourning, the fact is always announced in the *Gazette*, so that persons in doubt as to whether they shall appear in mourning or not, can easily set their doubts at rest by asking for the desired information at the Lord Chamberlain's office.

Usually gentlemen would wear a band of crape just above the elbow on the left arm, when the Court is in mourning. They would certainly do so if the Court mourning was for a crowned head; for minor royalties it would not always be necessary to do so.

There may be alterations made according to the rank of the person mourned for.

The following, 'copied by special permission,' is curious and interesting, bearing reference as it

does to 'the dress to be worn at Her Majesty's Court by the Chinese Envoys':—

'It is the practice of the Chinese Court to keep the anniversaries of the deaths of all former Chinese Emperors and Empresses.

'On these days full dress is not allowed to be worn at the Chinese Court.

'The day on which the last levée was held was one of these anniversaries; and just before the levée, Dr Macartney called on Mr Ponsonby Fane, to explain that, for this reason, the Chinese Envoys could not appear at the levée in full dress.

'As there was not time to take Her Majesty's pleasure on this point, it was arranged that they should attend the levée that day in the Court dress which would be worn at Court in China on one of the days of mourning.

'As, however, the day fixed for the next levée (the 26th inst.) is one of these anniversaries, it is desirable that Her Majesty's pleasure should be taken as to whether the Chinese Envoys may attend the next levée in the same dress as they wore at the last; and also whether, in the event of any of Her Majesty's drawing-rooms or other receptions being held on one of these anniversaries (which is not improbable, as these days of mourning are numerous), the Chinese Envoys may appear in the same dress?

'Sir J. Wade, to whom this memorandum has been shown, is of opinion that, as this custom is one on which they are very particular in China, it would be desirable that Chinese Envoys should be allowed to wear at the Court of Her Majesty the same dress they would wear at the Court of their own sovereign on these anniversaries.

'FOREIGN OFFICE,

'21*st February* 1877.'

The following is also interesting:—

'FOREIGN OFFICE,
'*February* 10, 1869.

'SIR,

'I have the honour to acknowledge the receipt of your note of 27th ultimo, enclosing copy of a Resolution of the Congress of the United States, of the 27th of March 1867, prohibiting persons in the Diplomatic service of the United States from wearing any uniform or official costume not previously authorised. For all that, no authority has been given to the Members of your Legation, excepting these, from that positive prohibition; and you therefore request to be informed whether you and the gentlemen of your Legation can appear in plain citizens' dress at the Court ceremonials which Her Majesty may hold.

'Having laid your note before the Queen, I have received Her Majesty's commands to acquaint you that Her Majesty will receive yourself and the Members of your Legation in evening dress, without cocked hats, and swords, breeches being worn on full dress occasions.

'With regard to all other American citizens, who are not affected by the Resolution of Congress, they will of course conform to the custom of this Court; and they will appear in uniform, or Court dress, or in the dress agreed to with Mr Dallas in the year 1858; namely, at levées in a suit of black evening clothes, with white neckcloth, sword, and cocked hat; and at drawing-rooms and other full dress occasions, with breeches and buckles.

'I have, etc.

'CLARENDON.

'Reverdy Johnson, Esq.,
'*United States' Minister.*'

Now we come to 'Rules of Ceremony,'

copied by special permission, and therefore invaluable.

'RULES OF CEREMONY' APPROVED BY THE QUEEN FOR HER MAJESTY'S COURT.

'CIRCULAR to their Excellencies the Foreign Ambassadors, the Foreign Ministers, and the Chargés d'Affaires representing Foreign Courts, at the Court of Her Majesty Queen Victoria.

'IN consequence of some misunderstanding of the Rules respecting the Presentations in the Foreign Diplomatic Circle at the Levées and Drawing-Rooms, Her Majesty's Master of the Ceremonies has been instructed to address to every Ambassador and Minister, and other Representative of any Foreign Court, a copy of the Rules of Ceremony upon the subject of Presentations, as approved and confirmed, and by Her Majesty's command directed to be continued, at the Court of Her Majesty.

'Their Excellencies the Ambassadors, the accredited Ministers, and the Chargés d'Affaires representing Foreign Courts, will hereafter be kind enough to refer, for any information which they may require upon the subject of Presentations in the Diplomatic Circle at the Drawing-Rooms and Levées of the Court, to Her Majesty's Master of the Ceremonies, whose especial duty it is to superintend and maintain the Regulations of the Court upon these points.

'LONDON, *1st January* 1841.

'*The following Rules of Ceremony*

'Upon the subject of the Court Privileges of Foreign Ministers, and of the Presentations of Foreigners at

Levées and Drawing-Rooms, were approved and confirmed by Her Majesty Queen Victoria, in the month of June 1837, and directed by Her Majesty's command to be maintained at Her Majesty's Court. Her Majesty's Master of the Ceremonies is now directed by the Secretary of State for Foreign Affairs, to transmit them to every Ambassador and Minister or Chargé d'Affaires representing Foreign Courts at the Court of Her Majesty, for the observance and guidance of themselves and of the subjects of their respective Governments :—

'I. The Foreign Ambassadors and Ministers and the other Members of the Foreign Diplomatic Body, at Her Majesty's Court, are received at the Levées and Drawing-Rooms at St James', as a Foreign Diplomatic Circle, before the General Circle.

'The Ambassadors and Ministers, and the Chargés d'Affaires representing Foreign Courts, are received, each in the order of his Diplomatic Precedency, by The Queen, and should be followed by the Foreigners of distinction and by the Diplomatic Secretaries and Attachés of each respective Court.

'Their Ladies are received at the Drawing-Rooms in the like order, immediately before the Ambassadors and Ministers.

'The privilege of the Private Entrée to the Court is accorded to them for the purpose of securing their ready access to the Sovereign in the Diplomatic Circle; but none of them have permission to bring to the Private Entrée, nor into the Diplomatic Circle, any other persons than those whom the Ambassadors, Ministers, or Chargés d'Affaires representing Foreign Courts, or the Ladies of any of them, may desire to present to the Sovereign in the Foreign Diplomatic Circle, according to the following Rules of Ceremony for the presentation of Foreigners.

'*Reception and Presentation of the Ambassadors and Ambassadresses, the Envoys and Ministers accredited to the Sovereign, and their Ladies, and the Chargés d'Affaires representing Foreign Courts, and their Ladies.*

'II. Foreign Ambassadors and Ambassadresses have the privilege of asking Audiences of the Sovereign.

'Envoys and Ministers accredited to the Sovereign have the privilege of asking Audiences of the Sovereign.

'The Ladies of the Envoys and accredited Ministers have not the privilege of asking Audiences of the Sovereign, but are presented to the Sovereign in the Diplomatic Circle at Drawing-Rooms.

'Chargés d'Affaires are not accredited to the Sovereign, and therefore have not the privilege of asking Audiences, but are presented to the Sovereign in the Diplomatic Circle at Levées and Drawing-Rooms.

'The Ladies of Chargés d'Affaires are presented to the Sovereign in the Diplomatic Circle at Drawing-Rooms.

'Chargés d'Affaires are presented by the Secretary of State for Foreign Affairs; and the Ladies of accredited Ministers and of Chargés d'Affaires are presented by the Lady of the Secretary of State for Foreign Affairs, if such there be, and if not, then by the lady appointed by Her Majesty to act in her stead, or by the Ambassadress, or Lady of the Minister, or of the Chargé d'Affaires, of any Foreign Court in amity with their own.

'*Other Presentations of Foreigners in the Diplomatic Circle.*

'III.—Foreign Ambassadors and Ministers accredited to the Sovereign have the privilege of presenting to the Sovereign, in the Diplomatic Circle, at Levées and Drawing-Rooms, their own near relations, their Secretaries of Embassy and Legation, and their Diplomatic Attachées,

as well as Foreigners of rank or distinction, in the service of their respective countries (whether naval, military, or civil), who are visitors at this Court.

'Foreign Ambassadresses, and the Ladies of accredited Ministers, have the privilege of presenting to the Sovereign, in the Diplomatic Circle, at Drawing-Rooms, the Ladies of the Foreign Diplomatic body, and Foreign Ladies of distinction who are visitors at this Court, whether such ladies may be of their own Court or of any other Foreign Court which is in amity with their own, and whose Ambassador or Minister, or Charge d'Affaires, may have no Lady at this Court.

'Chargés d'Affaires, although not accredited to the Sovereign, are, for the convenience of the Foreign Diplomatic Body, permitted, in the absence of the Ambassadors or accredited Ministers of their own Courts, to present to the Sovereign, in the Diplomatic Circle, such persons as their Ambassadors or Ministers, if they had been present, would have been privileged by these Rules to present there.

'The Ladies of Chargés d'Affaires are likewise, and for the same reason, permitted to present to the Sovereign, in the Diplomatic Circle, such ladies as their Ambassadresses, or the Ladies of their accredited Ministers, if present, would have been privileged to present there.

'Ambassadresses and the Ladies of accredited Ministers, or, in their absence, the Ladies of Chargés d'Affaires, are expected to be careful not to present to the Sovereign, in the Diplomatic Circle, any lady whose husband (if she be married), or whose father (if she be single) would not be entitled to be presented there by their Ambassador, Minister, or Chargé d'Affaires.

'The privilege and permission of presenting to the Sovereign in the Foreign Diplomatic Circle are restricted to the presentation of persons of distinction or consideration in every country, and are not intended, in any case, to include or extend to any persons who would not

be admitted at the public solemnities or ceremonies of their own countries.

'Ambassadors and Ambassadresses and accredited Ministers, and their Ladies who have the privilege of presenting to the Sovereign in the Foreign Diplomatic Circle, and Chargés d'Affaires and their Ladies, who are permitted to exercise that privilege, are responsible to the Sovereign for the propriety of all presentations they make; but they are not required to ask previous permission of the Sovereign for the presentation of any individuals in the Diplomatic Circle, although permission of the Sovereign is to be asked beforehand for all presentations in the General Circle.

'*Presentation of Foreigners in the General Circle.*

'IV.—All Foreigners, other than those above-mentioned, going to Court, whether they be travellers visiting this country, or residents, enter at the General Entrée, and go to the General Circle, and are presented in the General Circle in the same manner as British subjects, and under the same Regulations that are issued for British subjects from time to time by the Lord Chamberlain of the Household. They give in their names, together with the name of the person who is to present them, or under whose sanction they are to be presented, to the Lord Chamberlain's Office, two days beforehand, for the permission or approbation of the Sovereign; and if no objection or disapproval is conveyed to them through the Lord Chamberlain, they go, with their two cards (as directed by the Lord Chamberlain's Regulations), to the General Entrée, and to the General Circle, where they have access to the Sovereign, and where the Lord Chamberlain reads out their card, with their name and the name of the person under whose sanction they are presented; but it is not necessary that the person whose

name is on their card, and under whose sanction they are presented, should be with them at the time,—it is sufficient if such person be present at Court the same day, whether in the General Circle or otherwise. Foreigners who are presented in the General Circle may be presented either under the sanction of the name of their own Ambassador, Minister, or Chargé d'Affaires, or under the sanction of the name of some British subject who personally knows them, and who has himself been presented to the Sovereign.

'V.—It is not to be expected that any Foreigner on presentation should kiss the Queen's hand.

'VI.—It is to be understood from the foregoing Regulations, that no Foreigners but those enumerated in section 3 are to be presented to the Sovereign in the Diplomatic Circle, and that all other Foreigners, whether they are presented under the sanction of the name of the Representative of their own Court, or under the sanction of the name of any British subject, are to go to the General Entrée, and are to be presented in the General Circle. Foreigners who have been presented in the Diplomatic Circle, but have no Diplomatic character, and who prolong their stay at this Court beyond the year of presentation, do not retain the privilege of the entrée, but attend Her Majesty's Levées and Drawing-Rooms in the General Circle with ordinary British subjects.

Private Secretaries, Chaplains, Almoners, and Agents of every denomination, not being Diplomatic Agents, although they be attached to, or belong to any of the Embassies, or Legations, go to the General Entrée, and are presented in the General Circle.

'*Presentation of Foreign Consuls and Consuls General in the General Circle.*

'VII. Consuls or Consuls General have no Diplomatic character, and as they are not visitors of the Court, they

fall into the class of Foreigners resident in this country, and go to the General Entrée, and are presented in the General Circle.

'*Her Majesty's Master of the Ceremonies.*'

'MEMORANDUM.

'Ladies and gentlemen presented in the Diplomatic Circle at the Queen's Drawing-Rooms or Levées, will accompany the Representatives of their respective countries, in passing before Her Majesty.

'If a foreign gentleman is presented to the Queen by the Representative of another Court, in the absence of the Minister of his own country, he will, in like manner, pass before Her Majesty with that Representative.

'If a gentleman is presented by the Secretary of State for Foreign Affairs, he will pass before Her Majesty immediately after the last member of the Corps Diplomatique. Gentlemen so presented, will take precedence amongst each other according to that of the Legation of the countries to which they properly belong.

'If a lady is presented by the wife of the Representative of another country, in case the Minister of her own country is unmarried, or in the absence of the wife of her own Minister, she will pass before the Queen with the lady presenting her.

'If a lady is presented by the wife of the Secretary of State for Foreign Affairs, she will pass the Queen immediately after the last lady of the Corps Diplomatique, according to the precedence of the Legation of the country to which she properly belongs, in accordance with the rules laid down for gentlemen.

'It is not expected that ladies and gentlemen so presented should remain in the Throne Room after they have passed the Queen.

'LORD CHAMBERLAIN'S OFFICE,
'*June* 1861.'

'REGULATIONS with regard to the Corps Diplomatique at Her Majesty's Courts, Drawing-Rooms, and Levées.

'*Her Majesty's Levées and Drawing-Rooms.*

'Intimation of the dates fixed for Levées and Drawing-Rooms is communicated by Her Majesty's Master of the Ceremonies to all Ambassadors, Ministers, and Chargés d'Affaires who attend these Courts, accompanied at the Drawing-Rooms by their Ladies.

Ladies and gentlemen of the Corps Diplomatique, and other distinguished foreigners who may not have had an opportunity of presentation at the Diplomatic Court, are also permitted to attend, for the purpose of being presented to Her Majesty.

The names of these ladies and gentlemen are previously forwarded to Her Majesty's Master of the Ceremonies.

'*Levées and Drawing-Rooms held on behalf of Her Majesty.*

'These Courts are attended by the whole of the Corps Diplomatique, accompanied at the Drawing-Rooms by their Ladies.

'Presentations made at them are equivalent to presentations to Her Majesty.'

'*Presentations.*

'At all Courts, gentlemen presented in the Diplomatic Circle are named to Her Majesty, or Her Majesty's

Representative, by the Head of the Embassy or Legation to which they belong.

'Ladies presented in the Diplomatic Circle bring with them cards with their names legibly inscribed thereon, in order that they may be correctly named to Her Majesty.'

'*Her Majesty's Parties.*

'Invitations to Her Majesty's Balls, Concerts, etc., are issued by the Lord Chamberlain.

'It is contrary to regulation that an invitation should be sent to any Foreign visitor to this country who has not been presented at a Levée or Drawing-Room during the Season.'

'*Carriage Tickets.*

'Carriage tickets are required, and issued only for Her Majesty's Drawing-Rooms and Parties.

'LORD CHAMBERLAIN'S OFFICE,
'*March* 1875.'

At levées or at drawing-rooms Her Majesty's Master of the Ceremonies announces to The Queen or Princess of Wales, or any other Royal Personage holding the levée or drawing-room, the names of the Chefs des Missions of the Corps Diplomatique; any other foreigner of distinction is announced by the Chef de Mission of the country to which he belongs. The names of the wives of the members of the Corps Diplomatique are announced at the drawing-rooms by the wife of the Minister for Foreign Affairs

If by any chance any lady or gentleman were presented at a drawing-room or levée, who, from their moral character or social standing, were quite unfit to receive this honour, their presentation would at once be cancelled by the Lord Chamberlain. Explanation and apologies would be expected and received from the person who had presented them, and the official notice of their presentation being cancelled would be printed in the *Gazette.*

No person whose presentation had been cancelled could ever be received at Court, nor could he or she be presented at any foreign court, as the reason for the presentation being cancelled would hold good *everywhere.*

When the Queen is residing in London, these ladies and gentlemen who have been presented at a drawing-room or levée, and all those who have been previously presented, as a mark of respect, and as a privilege reserved for those who have been received at Court, are expected to write their names in The Queen's visiting-book at Buckingham Palace, at the door nearest to Buckingham Gate, *once* every season.

Three to five are the appointed hours for writing the names down, and it is only done when The Queen is in London.

All persons personally acquainted with the Prince and Princess of Wales are expected to write their names at least *twice* a year at Marlborough House, in a book kept in the lodge for that purpose; and when the Princess of Wales has held a drawing-room for Her Majesty, or the Prince of Wales a levée, the ladies and gentlemen who have been present at either or both are permitted to write their names down at Marl-

borough House, even if personally unacquainted with their Royal Highnesses, as in this instance they represent Her Majesty; but the fact of persons attending drawing-rooms and levées would not allow them to write their names in the visiting-books of the Duchess of Edinburgh or the Duchess of Connaught, unless *personally* acquainted with them.

Books are kept at Kensington Palace, Gloucester House, etc., for H.R.H. Princess Louise (Marchioness of Lorne), H.R.H. the Duke of Cambridge, and ladies and gentlemen *personally* acquainted with their Royal Highnesses are expected to write their names down in the books kept for this purpose at least once a year.

Ladies and gentlemen called upon to present a bouquet or an address to any member of the Royal Family should do it with a graceful curtsey or a very low bow, not 'bob,' as some people do, as if they were trying to recover something they had lost.

Persons, in the presence of Royalty, should try and efface themselves altogether, or at any rate, not gape and stare as if they had never seen a lady or gentleman before, and make an exhibition of themselves that the veriest country bumpkin would be ashamed of doing. They should not whisper and point at their Royal Highnesses, nor push and knock and almost pinch one another in the agony to get a good front place to see and be seen.

Red cloth is always laid down from the street to the hall door of any house or place of entertainment when Royalty is expected to be present.

Sneezing in the presence of Royalty is quite contrary to etiquette; pressure underneath the nose, when people feel that they are about to sneeze, prevents it.

People are not supposed to take a chair or a seat on a sofa when any member of the Royal Family are present, except they are specially requested to do so.

At a 'court,' both ladies and gentlemen are present.

No one receives 'a command' to attend, except those who have already been received at drawing-rooms or levées.

Presentations are made at 'courts,' but only by command of Her Majesty.

No one can be present at a court who has not received a command from The Queen to attend, as it is a 'reception' held by Her Majesty, partaking more of the character of a private party.

'Courts' are usually the first Court receptions of the year. One or two are usually held every year, and take place before Easter, consequently before the beginning of the regular London season.

The Premier and members of the Ministry, the leading members of the nobility, the Corps Diplomatique, those holding official positions, and the Royal Household are 'commanded' to attend, as a matter of course.

At courts the same dress is worn as at drawing-rooms and levées, only ladies do not wear trains, plumes, and lappets.

Now, with regard to the rest of the Court festivities that are usually held every season at the Palace, without those given by their Royal Highnesses the Prince and Princess of Wales at

Marlborough House to those with whom they are personally acquainted, two State concerts and two State balls are given every year at Buckingham Palace.

The lists are made out by the Lord Chamberlain, and submitted to Her Majesty, for her approval.

Eighteen hundred to two thousand invitations are usually issued; but numbers of people who, by their social position, have the right to invitation, cannot, by reason of only two balls being given, be invited.

Therefore preference is given to political people; and Members of Parliament, their wives and daughters, form a huge proportion of those who receive invitations.

The Ministry, leading members of the aristocracy, and the Royal Household, are always invited.

No ladies or gentlemen are ever invited who have not attended a drawing-room and levée in the season in which the ball is given, therefore, if ladies and gentlemen do not pay this mark of respect to Her Majesty, they do not receive invitations; and the Lord Chamberlain has to be very strict in enforcing the rigid observance of this rule.

Many people imagine, and do so erroneously, that the fact of their having attended a drawing-room or levée makes their invitation to a State concert or ball a foregone conclusion; but such is by no means the case, as it is quite impossible that all those who go to drawing-rooms and levées should receive invitations, as space does not permit of it, when there are only two balls and two concerts at which to receive everyone.

People are usually invited to the May concert and ball who have paid their respects to the Queen in February and March; and those are invited in June and July who have been present at the May drawing-rooms and levées.

Those persons who are invited do *not* take their cards of invitation with them to Buckingham Palace when they are invited to a State ball.

The guests are not received by the Royal Family or the Lord Chamberlain; they enter the ballroom, without their *names* being announced, in the order of their arrival.

The Prince and Princess of Wales act as host and hostess when they give a ball at Marlborough House, but not at Buckingham Palace.

Dancing begins immediately after the arrival of the Royal Family, and continues until supper time, when they proceed to the supper-room, conducted there by the Lord Chamberlain, who faces their Royal Highnesses all the way, walking backwards, as it would not be etiquette for him to turn his back on the Prince and Princess and any members of the Royal Family that are present.

Ladies and gentlemen are not suffered to dance in the Royal circle, unless specially requested to do so by their Royal Highnesses; nor would it be etiquette for several couples to valse while the Prince and Princess of Wales were dancing, unless requested to do so.

Of course, when gentlemen intend to dance, they take off their swords.

When not intending to dance, they wear them the whole evening.

Gentlemen wear uniform, kilts, or full Court

dress, the same as at a levée, that is to say, dress coat, knee-breeches, and silk stockings, shoes and buckles; trousers when in uniform.

When the Court is in mourning, the official *Gazette* states the correct mourning to be worn by the ladies, otherwise they wear full drawing-room dress, *without* lappets, plumes, and trains.

Gentlemen attending a State ball, when the Court is in mourning, wear crape round the left arm, as it is absolutely necessary that they should do so.

At balls given at Marlborough House, the Prince and Princess of Wales shake hands with their guests as they are announced; the same at the garden party given by them, which concludes the London season.

Cards of invitation are not taken to Marlborough House.

The balls given there are not State balls, therefore Court dress is not worn by the gentlemen who are invited, but evening frock dress, and at the garden parties, morning dress.

Ladies wear evening dress at the balls, and pretty, light, gay morning dresses at the garden parties.

The number of invitations issued for State concerts is not large; and young unmarried ladies are in the minority. Balls being better suited to them, and concerts to those whose dancing days are over.

The chief members of the nobility are divided between the two concerts. It would be impossible to ask them to both.

Archbishops, Bishops, etc., are invited to the concerts, not to the balls.

Copied by Permission.

'INVITATIONS to the Corps Diplomatique—

'Chef de Mission to all fêtes.

'First Secretary of Embassy to *both* balls and concerts; the other members of Embassies, to *one* concert and both balls.

'Foreigners presented in Diplomatic Circle are asked to *one* ball, and persons of distinction to a concert and ball.

'The Ministry and Royal Household are asked to all.'

The following letter (copied by permission) is interesting, showing as it does the order of seats for 'The Corps Diplomatique at Her Majesty's parties':—

'LORD CHAMBERLAIN'S OFFICE,
ST JAMES'S PALACE, S.W.

DEAR MUSURUS PASHA,—There has been some difficulty of late years with regard to the seats which have been reserved as a matter of convenience for the Corps Diplomatique at Her Majesty's parties at Buckingham Palace, and I wish before the coming season to inform your Excellency how the matter stands, in order to avoid misunderstanding, more particularly as it appears that the number of ladies in the Diplomatic Circle are likely this year to be very largely increased.

'I must remark, in the first instance, that at Her Majesty's Court no places are of right reserved for any class of persons, and will remind you that the Corps Diplomatique has never been invited as a body, and there has never been a Diplomatic Tribune, as is the custom at some other Courts.

'As a matter of convenience, and in order that persons of consideration might be seated near the Royal Family,

the pages in waiting have been ordered to conduct the duchesses and ladies of high rank to a seat on one side of the Royal Family, and find places for the members of the Government and the Household near the Royal seats, and in the same manner to place the Corps Diplomatique in other seats, which are, as far as possible, reserved for them.

'All Her Majesty's guests, whatever may be their rank or station, take their places in the rooms, wherever they happen to be vacant.

'For many years there was no difficulty with regard to the Corps Diplomatique, for only the Ambassadors and Ministers, with their immediate families, occupied the seats reserved for them, which were amply sufficient for the purpose ; but of late the Secretaries and Attachés in large numbers have congregated in the same place, to the great inconvenience of their Excellencies ; and, in addition, all foreigners who receive invitations to Her Majesty's parties, have considered that they should likewise take their places in or about those seats.

'Your Excellency must give me the credit of wishing to show the utmost courtesy to Her Majesty's Foreign guests, as in duty bound, but I feel confident that you will, on consideration, see that it is impossible, on account of space, to reserve seats for so large a body as the Corps Diplomatique, now numbering probably over one hundred persons, if this state of things were to continue.

'I must therefore appeal to your Excellency to make it known to your colleagues that the seats reserved are intended only for the Ambassadors and Ministers, with the Ladies of their families, and such distinguished Foreigners as they may wish to accompany them, and that it is Her Majesty's desire that the Secretaries and Attachés of the Corps, with their Ladies, should take their places with the rest of Her Majesty's guests, amongst whom are the highest personages of the Kingdom.

'This arrangement will, I feel sure, tend greatly to the comfort and convenience of the Ambassadors and Ministers, and their Ladies, to whom it is wished to show the utmost consideration, and it must not be considered in any way as derogatory to the Junior Members of the Corps, who would take their places with Her Majesty's other noble and distinguished guests.

'I have, etc.,

'HERTFORD,

'*Lord Chamberlain.*

'*April 29th*, 1875.'

This also, 'copied by permission,' has reference to 'The reception of Ambassadors by the Queen on their first arrival in England':—

'From what is stated by Lord Sydney and Sir Edward Cust, it appears that it has been the custom for The Queen to receive the wives of Ambassadors in audience on their first arrival in England.

'The Queen's pleasure is taken, and an appointment made through the wife of the Secretary of State for Foreign Affairs, who is also present at the audience, unless prevented by some unavoidable cause.

'The audiences of the Ambassadresses are not gazetted, and Sir E. Cust states that the formality of being "conducted" to the audience (observed in the case of Ambassadors presenting their credentials) is omitted.

'In London, the ladies attend the audience in morning toilette, the gentlemen in levée dress; at Windsor, the gentlemen wear plain clothes, either morning or evening, with orders.

'The wives of Envoys or Ministers are not received in audience—an exception was made in the case of two or three who arrived at a time when the Queen, for several years, did not hold Drawing-Rooms, but this was treated as a special case, and not to be drawn into a precedent.

'F. O., *May 9th*, 1874.'

'The Queen has seen and approved this Memorandum, which was drawn up at her desire, after the question of the presentation of the Duchess de la Rochefoucauld Bisaccia. Her Majesty wishes, in addition, that it should be understood for the future, that if an Ambassadress accompanies the Ambassador on his first arrival in England, they may have their audience of presentation at the same time; but that if the Ambassadress arrives subsequently to the Ambassador's first audience, the Ambassador is not to accompany her when she has her audience of presentation.

'F. O., *May 12th*, 1874.'

The following, 'copied by permission,' are the rules observed relative to the attendance of the Corps Diplomatique at the opening of Parliament in February 1877:—

'72 LANSDOWNE PLACE,
'BRIGHTON.

'Sir Francis Seymour presents his compliments to , and has the honour to inform that The Queen will open Parliament in person on the 8th of February next.

'Sir Francis Seymour has been informed by the Lord Great Chamberlain that seats will be reserved in the House of Lords for the Corps Diplomatique, but that, as the space is limited, it will be advisable that Ambassadors and Ministers shall be accompanied by not more than two gentlemen.

'No tickets of admission will be required.

'Places will be reserved for the Wives of Ambassadors, if they will be good enough to signify their intention of being present to the Lord Great Chamberlain, House of Lords.

'All applications for seats from other Ladies of the

Corps Diplomatique must be addressed also to the Lord Great Chamberlain.

'*January* 1877.'

State liveries are always worn by the coachmen and footmen of Peers and Officials when attending drawing-rooms; and, now-a-days, it is the fashion for the servants to wear huge bouquets of flowers.

French Military Attachés take rank (by courtesy only) at dinners, or any entertainment where precedence is observed, *before* the daughters of Viscounts and Barons, and *after* the unmarried daughters of Earls, or the daughters of Earls married to commoners.

Space does not permit of more being said on the subject of Court etiquette; but my *special* thanks are due to General Sir Francis Seymour, Bt., K.C.B., Her Majesty's Master of the Ceremonies, for the kindness, interest and courtesy shown to me by *him*, in giving me permission (a privilege accorded to me *only*) to copy these hitherto unpublished extracts.

THE END.

COLSTON AND SON, PRINTERS, EDINBURGH.